Unity

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Man's Feminine Unfoldment
by Charles Fillmore

Buried Talents
by Dana Gatlin

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

V. 85
1936:2

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JULY 20 to AUGUST 19

†

Healing

I am raised to perfection in mind and body by the healing power of Jesus Christ.

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The plenty of the Father is now mine, as promised by Jesus Christ.

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

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MAN'S FEMININE UNFOLDMENT

Men are slow to recognize the transforming power of love . . . Jesus represents the new spiritual body being formed in man from the elements of the physical body . . . The universal trend of all creation is out of the animal into the mental, and out of the mental into the spiritual.

BY CHARLES FILLMORE

THE CONCEPTION and birth of Jesus, as recorded by Luke, conceals and, to the spiritually wise, reveals a soul principle that will save man from death. That principle, represented by Mary, is love. Up to the time of Jesus the feminine principle of the soul, love, never had a chance to express itself because of the arrogant dominance of the intellect.

Jesus enthroned woman, recognized her equality with man, and she has since that time been gradually escaping from the age-long slavery of the Oriental mind.

Jesus would have utterly failed in the resurrection of His body after the Crucifixion, if He had not developed the restorative power of divine love. So no man can ever hope to escape death until he frees the imprisoned love of his soul. "Love never faileth." Jehovah told Daniel that he could not build the Temple because he was a man of war. No man can build the eternal body structure so long as he allows place in his mind to the disintegrating forces of violent or fearful thoughts. Doctors are alarmed and mystified at the numerous deaths from heart disease. They are beginning to trace the cause to violent emotions, but they do not advocate the only real remedy, love to God and man, laid down by Jesus as the

fulfillment of the law and the gospel.

Fear, anger, anxiety, and hate paralyze the hearts of men. Like reckless automobile drivers men crash their hearts and wreck their bodies, and no law restrains them.

There is a law and a remedy for this insane destruction of life, and that is divine love.

But men are slow to recognize the transforming power of love. Even Jesus was at first loath to admit that the feminine had any part in His demonstrations. When His mother called His attention to the lack of wine, He replied, "Woman, what have I to do with thee?"

But there is a golden thread of love running all through His life, and those who have eyes see that He developed both the passive and the active phases of love, represented respectively by Mary and Martha, "whom Jesus loved."

Mary represents the divine feminine in every soul bringing forth the ideal man called Christ Jesus.

★ ★ THIS ALSO represents the beginning in man or woman of that transformation known as regeneration. Nearly all Bible interpreters have taught that regeneration concerned the soul only and that the body went the way of all flesh. But we see not only a transformation of the soul, Mary, but also the birth in her of a new body consciousness, Jesus, which develops within the soul as the child is conceived and develops in the body of woman.

Thus Jesus represents the new spiritual body being formed in man from the elements of the physical body.

At the age of twelve the new body begins the development of a supermind, called in the New Testament the Messiah or Christ. This is symbolized by Jesus at the age of twelve talking to the wise men in the Temple. From this time on there is a steady growth of the spiritual ego, and at the same time a transformation of the physical body into a spiritual body. "Be ye transformed by the renewing of your mind." With every exalted thought in

the conscious mind there is a lifting up and passing over of the physical cells to the spiritual body.

This process is continued until the physical organism is completely absorbed by the spiritual. The physical is killed, crucified, but not destroyed; it is resurrected into a psychical body, which then ascends into a spiritual body that never dies. This whole process was enacted in the Nativity and Crucifixion of Jesus of Nazareth, which was carried forward on three planes of consciousness, the physical, the mental, and finally on the spiritual plane.

Mary's exaltation and praise is a vital factor in the development of the ideal man Christ Jesus. Mary is the central factor in the manifestation of the elemental body out of which the spiritual body is developed. "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual" is the law of evolution as laid down by Paul. Modern science affirms this when it tells us that the perpetuity of a brilliant mind depends on a sound body.

★ ★ THE UNIVERSAL trend of all creation including man is out of the animal into the mental, and out of the mental into the spiritual. The ideal man was idealized spiritually, the "image and likeness" of a spiritual being, and man's goal is to become conscious of that high estate and manifest it in soul, mind, and body.

To this end man must recognize and fall in line with the evolutionary law, which is ever pushing him to higher and better things. That there is such a progressive law is borne out by the records geologically written in the stratified leaves of the earth. Spiritual insight also reveals it as operative in the struggles of the soul to free itself from the bondage of elemental life and lift itself up to real enduring ideal life. The one great object of creation is to reveal man to himself, to bring him to the consciousness of his divine origin and destiny. Paul in that

most remarkable record of spiritual insight, the 8th chapter of Romans, says, "For the earnest expectation of the creation waiteth for the revealing of the sons of God."

In the same chapter Paul discerns that the whole creation is like a woman in childbirth, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit,* the redemption of our body."

So we see that spiritual insight reveals that the regenerative process gives us not only a new mind but a new body also. Our body is the temple of the living God, "if so be that the Spirit of God dwell in you."

★ ★ IF ALL this testimony of science and the Bible teaches the evolution of the universe and man, our greatest aim in life should be to know how to co-operate in the process that is bringing about this great consummation. Our mind is dynamic, and by our thoughts we are moving forward with universal creation, or else we are retarding our soul unfoldment—by the same dynamic means. Nothing in all existence is of such vital interest to us as the understanding and application of mental and spiritual principles that will bring us to the high place in human destiny known in Scripture as the kingdom of God.

In our search for spiritual guidance we meet with many baffling propositions, and we are often discouraged by the almost childish simplicity of the approach to the one great source of all wisdom and understanding, God. We are naïvely told that He is closer than breathing and nearer than hands or feet, which does not mean very much to one who has not spiritual knowledge.

The secret key that unlocks all spiritual insight and inspiration is I AM listening. Before you got the lessons

from your school teacher you had to pay attention and listen. Exactly the same rule of action is followed in listening to Spirit. Instead of fixing your attention on some external entity, fix it on what you may imagine as a spiritual center within your own soul. Then listen, and keep on listening until you open up a current of thought from God-Mind to your mind. When this thought current is well established, it will become a perpetual source of inspiration and you will be taught of the Spirit.

★ ★ SIMEON'S blessing the young child Jesus throws into the picture the quickening of the listening faculty represented by Simeon, whose name means "hearing." He is described as a very devout, God-loving man, who had been promised that he should not die until he had seen the Christ. This means that the devotion and love of God in outer consciousness perpetuates the life current in the soul until it makes contact with the inner undying Christ life.

The blessing of Simeon expresses the peace and understanding of spiritual realities that arise in the soul when it has made the inner contact. Simeon rejoices that he has had revealed to him the salvation or saving of the soul from sense life. His prophecy for Mary, the soul, was not altogether happy, because in the growth of the Spirit

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He that loveth not knoweth not God; for God is love.—I JOHN

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there is a constant and daily death of the flesh. That "a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed" seems mystical and difficult of understanding intellectually; but when we know the work of the Spirit in transforming soul and body, we shall see that the crushing of personal ambitions releases spiritual ideas of far-reaching influence.

The popular thought is that spiritual inspiration is a gift and not the result of education. However Spirit insight clearly teaches that it is attentive listening to the inner mind that releases that current of intelligence called inspiration. Those who have gained spiritual understanding testify that they regularly practiced attention, listening, and the study of spiritual things before they arrived at an assurance of the existence of God. Not that the attentive listening for revelations from within covers all the law of regeneration, but it is the key that opens the inner door of the soul to Spirit life.

★ ★ THE 29th chapter of Genesis gives the key to Simeon as representing hearing or listening, where Leah, at the birth of Simeon said, "Jehovah hath *heard* that I am hated, he hath therefore given me this *son* also: and she called his name Simeon." Simon Peter, the first disciple of Jesus, represents the same listening power raised to a more dynamic degree of action, where it contacts divine substance, which Jesus designated as Cephas or Peter, a rock.

The root meaning of a Hebrew name follows the variations in character of the different individuals who bore it and expresses certain characteristics of the soul of each. The elemental faculties are named by the mother soul (Leah and Rachel), afterwards called together by Jacob (the first evolution of the I AM) that he may tell them "that which shall befall you in the latter days." (See Genesis 49.) The "latter days" represent the end of generation.

Then comes the last and final advancement of the soul into regeneration, in which Jacob appears as Jesus and the twelve faculties as the twelve disciples.

To those who have not experienced the flood of light that quickens the soul after a period of listening this symbology seems mystical and meaningless. But to the

illumined it clears up all the complexities and seeming contradictions of life and establishes the soul on the rock of faith, in the wisdom and goodness of God and His creation.

After a person is taught of the Holy Spirit, as promised by Jesus, he no longer needs pictures and parables to illustrate the principles of life. He knows within himself that certain things are true, regardless of appearances or intellectual arguments to the contrary.

The disciples of Jesus once asked Him why He taught the multitude in parables. He answered, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." He then explained that "seeing, they see not, and hearing, they hear not, neither do they understand." He then said:

"For this people's heart is waxed gross,
And their ears are dull of hearing."

To one who has acquired the ability to hear with the mind hearing by the ear is elementary, in fact a very weak expression of man's innate hearing capacity.

★ ★ IF SPIRITUAL listening and hearing is of such vital importance in the development of the soul, why do not more persons acquire it?

Jesus answered this question in the 13th chapter of Matthew in the parable of the sower. He compared the kingdom of heaven to a field in which was sown the word, the seed ideas to be appropriated by different minds. He said, "When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one,* and snatcheth away that which hath been sown in his heart."

Those who do not at once get the spiritual meaning let their impatience arouse the personality, which snatches away the momentous opportunity, and thus they lose the spiritual contact.

Then there are those who are very enthusiastic and

happy because of the great light that has come to them. They endure for a while, but when tribulations or persecutions on account of their religion arise, they stumble.

Then there are those who let the cares of the world and the deceitfulness of riches choke the word, and they do not bring forth the fruits of a Christian life.

But those who cultivate the good ground or rich soil of the mind bring forth abundantly, some a hundredfold, some sixty, some thirty.

The popular presentation of Christianity does not give sufficient prominence to the feminine qualities of

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He that raised up Christ Jesus from the dead shall give life also to your mortal bodies.—PAUL

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the soul, represented by Mary the mother of Jesus. All sciences, philosophies, and religions reveal man to be both masculine and feminine in soul quality, and essentially androgynous in body. Jesus developed the feminine qualities, love, kindness, tenderness, mercy, patience, and forgiveness, and thus demonstrated the divine feminine in man.

Divine insight reveals this feminine unfoldment to be essential in the regenerate man or woman.

The mother principle must be equal with the father principle in being, hence God must be masculine and feminine in Spirit. Spirit is mind, and mind is ideas, hence the masculine and feminine in being must be ideas representing those attributes. When we speak of God as love we are addressing our Mother-God. God as wisdom calls forth the Father-God. God as substance places us in the arms of our all-providing Mother-God. Thus divine insight shows us that to gain the mastery we must understand and invoke the powers of Mind and Spirit, then we shall bring forth, some a hundredfold, some sixty, and some thirty.

BURIED TALENTS

I comprehended God's law of increase (and conversely, "decrease"), and I saw it was not an unjust or ungenerous law, but the only method by which God's earthly children might in themselves earn the treasures that are stored in "good measure."

BY DANA GATLIN

"FOR WHOSOEVER HATH, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." Perhaps no utterance of the Great Teacher has caused more puzzlement and dissatisfaction than this concise one. It is not what our human ears are avid to hear.

In the parable of the talents the first servant had an agreeable report when his master returned, for with the five talents left in his keeping he had gained an additional five. "His lord said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

Likewise the servant who showed a gain with the two talents intrusted to him. But there was no reward for the third servant, who because of his lesser ability had been given but one talent. We can visualize this poor fellow making his wretched explanation: "Lord, I knew thee that thou art a hard man . . . and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own."

According to Jesus' fable the master answered: "Thou wicked and slothful servant . . . at my coming I should

have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents."

★ ★ WE ARE APT to feel sorry for the unfortunate servant, are apt to feel sorry for those in real life whom we see undergoing a similar experience. And how sorry we feel when something of the kind happens to ourselves! But no one has ever been so expert as Jesus in discerning the laws by which God manifests Himself in His children: "whosoever hath, to him shall be given." Often we should prefer a law more favorable to the "poor" among us, a law guaranteeing abundance *because* we lack, a divine law or dispensation relieving us of individual responsibility altogether—including even our responsibility to God!

But evidently this is not how the Almighty works in and for us. The master in the parable may strike us as prejudiced, harsh, and unfair. It is not a picture of the loving, generous Father that Jesus delighted to portray and all of us love to contemplate. The emphasis is not on His "givingness" but on the rigor of a God who demands a *showing,* a return of His own *with interest.* This emphasis includes that basic truth which underlies every aspect and every working of Truth: "The earth is the Lord's, and the fulness thereof." Basically even you and I belong to God, the great causative and working power manifest throughout creation.

He is and we are. Because He is, we are. The great Overlord has breathed the breath of life into us, has planted in us living seeds of limitless possibilities, has thus illimitably endowed us: He "giveth us richly all things to enjoy." But in doing this, in holding Himself responsible for us, He does not hold us irresponsible. No! In all that we are, that we do, the Lord looks after His own! You may depend upon it that nothing is over-

looked, not by the shadow of a hair; for the Lord, thy God, is a just God. As surely as the harvest season follows planting time the Lord demands an accounting of all His creatures, and God will be exact.

★ ★ WE CANNOT hedge with God or prevail on Him to change His dictum. Though He loves us truly, and much as He wishes us to glorify Him by prospering, He will not alter for any individual the great, splendid principle by which we exist as units in His scheme of life and growth. If by our own negligence we manage poorly with the gifts intrusted to us by the Father, then those gifts automatically decrease and lessen. The law is irrevocable, and we can see it demonstrated in everything pertaining to the natural world. This very irrevocability is our greatest safeguard and protection, and our greatest human hope.

We take pleasure in appropriating the statement "All things whatsoever the Father hath are mine." Jesus Himself believed and taught this and told His followers that they should believe and teach it. "Ask, and it shall be given you," He said. "Your Father knoweth what things ye have need of, before ye ask him." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Jesus had no difficulty in demonstrating His ability to draw rich treasures forth from the Father's kingdom. But what He taught He practiced. When He told of what befell the poor steward who buried his allotment, Jesus was describing a type of God activity in man that He Himself recognized in every act of His own life. He was teaching how the God "principle of increase" works in and through man. He said significantly, "He that hath ears, let him hear." He also said, "If ye know these things, blessed are ye if ye do them."

He made His point especially impressive to human ears because the thing given in trust was an amount of money. This is what many of us have chiefly in mind when we pray the Father, who is the Giver of all gifts. The principle does apply to money, as it does to every financial transaction and every conceivable aspect of ourselves as coheirs to this green "footstool" of earth that is the Lord's.

★ ★ AFTER REREADING this parable one day I asked myself several searching questions. What were the things I had prayed God to give me? Why had many of the prayers not been answered? Was it God's fault or mine? Had I recognized all the gifts He had already given me, and used these according to my fullest ability? One phrase kept rising before my mental eye: "to each according to his several ability." Was I being fair when I envied another person because of his more favorable-seeming equipment or opportunities or his greater reward? Then the thought struck me "In what way do I deem these to be 'lesser' or 'greater?' for every least thing is held important in the view of the Lord!" This very moment if I should honestly report to the Lord my every thought and endeavor, every deed and episode, would He answer, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things."

What *are* my talents—your talents—and how are we using them?

Perhaps you will say you have very little; materially, physically, or spiritually you may recognize as a mere modicum the gift you possess from God. Very well, by your own claim you are adjudged and according to your own perception of your gift you receive. Remember each one is charged "according to his several ability."

Let us consider what God has given you, undisputedly.

God has given you life, a something so tremendous, potent, and marvelous that no scientist has ever been learned enough to analyze it, to say what it is composed of, or whence it has derived its sustaining energy or initial spark. God has given you a body machine in which to house and employ this life force, a mechanism so complex yet so accurately perfect in its intricate workings that the most ingenious human mind could not duplicate it. He has given you a world to reside in and explore, a place so filled and crammed with multivaried opportunities and possibilities that all the human chronicles, records, books, and libraries known to earth are not adequate to describe it. Most important of all, most amazing and thrilling gift of all, He has given you a mind! A mind —just how would you describe this gift? It is by reason of and through the power of your mind that you know you live at all. It is through your mind, the thoughts you think with it, and the impressions you store in it that you build and are conscious of living whatever may be your experience of life. In short, your life becomes just what your mind makes it for you and just what it tells you life is.

★ ★ GOD HAS given us the power to think. One of my own greatest thrills came when it dawned on me for the first time what this actually means. I had pondered the glory and majesty of God, speculated and yearned and prayed to become identified with the wonder-working God power, and then it suddenly came to me—why, I *had* it! The power to believe! to choose my beliefs! This power of mental choice, of absolute freedom, and of pure, unswerving conviction was my point of union with my almighty Creator; my own, inalienable identification with God power! With this power I could create even as God creates. With it I could mold and form my every thought, endeavor, and purpose as an individual; could mold and

form my aspirations and my experiences of life, my lot, my destiny! I had this power! Every moment of every day I had it! Through this power of mental choice, belief, and pure conviction I was one with the very power of God! Words are inadequate to describe the thrill of my realization. For the first time I beheld my own thought as something not set and static, but something alive—that brings forth fruit!

As I humbly gave thanks to the Father for this tremendous discovery, there came over me a deepening sense of my personal responsibility. I could use this living potency of my own thought, my chosen mental belief to improve every phase of my human lot, to the glory of the All-Creator, or I could choose not to use it thus. In the latter case, what? The inner meaning of Jesus' parable then disclosed itself with such manifold angles as to include the sum total of human existence. For the first time I comprehended God's law of increase (and conversely, "decrease"), and I saw it was not an unjust or ungenerous law, but the only method by which God's earthly children—you, I, and every one of us—might in themselves earn the treasures that are stored in "good measure."

★ ★ ANY ELEMENT of God presence, God power, God law becomes true for you according to the strength of your conviction. Any element of God principle works for you according to your active use of it, in proportion to your co-operation. "All things whatsoever the Father hath are mine." Potentially, in Spirit and in Truth, yes! But I definitely have my own part to perform!

Intelligence increases with application and use. Athletes develop their muscles by exercise. It is by practice that any artist or artisan becomes perfect. It is by discovering and exercising his God-given courage, be the first-found germ of it ever so weazened and small, that the

coward finds himself increasing in fearlessness. By practice the baby learns to walk, and it is by practice that spiritual infants (often grown to full man and woman size) develop their long-hidden and often unsuspected powers. One thing is sure. You'll never get any reward from God, any increase of good, for a talent that He has given you but that you have *buried.*

Every time you say, "I am sick," what are you doing? When you complain, "I am tired," you are denying and burying the elixir of life and joy that is your free gift from the Creator. When you say, "I'm afraid" or "I can't," you are burying deeper the vital germ of your fearlessness, your "several abilities." On the other hand, every time you say, "I am not going to be sick" or "Spirit doesn't have to be sick" or "I am going to get well" or "Praise God, I'm healed with the wholeness of God!" right then you have dug out and brought forth one of your most precious hidden gifts, and nothing is surer than that you will get your "increase." For nothing is surer than the action of God, who in the very life currents of your body bestows the ever-increasing reward.

★ ★ A GRIEVOUSLY sick woman for a long time had heard used in her family the phrase "since Mary lost her health." She began studying Truth, and one day this phrase struck her ears sharply and something within her cried, "No, you've found your health!" From that day her talent for health grew. Another woman, the victim of many distressing circumstances, in her heart kept deploring the fact that she was unable to "get back to work." One day she too had a sudden revelation. "No!" something in her protested, "You're going forward to work!" And in her case that is what happened. In response to her new vision of ever-widening opportunities work opened before her, stimulating and satisfying.

A man "down on his luck" was tempted desperately

to an act compromising his personal integrity. For years he hadn't even thought of God, but he spent anguished hours on his knees praying for strength greater than his own. Not only did strength come to him, saving him from a perilous situation, but his whole nature and purpose in life was changed. Incidentally he entered upon a period of greater prosperity, happiness, security, and well-being than he had ever previously experienced. It was his Lord saying, "Well done, good and faithful servant."

What talent are you carrying hidden, unused? Is it a talent for vitality, for energy? A talent for love, for patience, for trust, for gratitude? A talent for industry, for diligence, for co-operation? For happiness? Are you strong enough in your innate happiness to give expression to this talent even when outer things go against you, or when others tell you their woes? How great is your talent for resolution and staying power?

★ ★ NO THRILL is comparable to your realization of increased strength through the inner workings of the Father's law, the realization that in yourself you have proved it! Unforgettable to me is the moment when I first learned I could forgive! Humanly this often seems difficult, impossible, but it can be done! Another great moment was when I learned I could bless—not merely with the phrased words, the desire, but with the spontaneous, glad conviction of God omnipresence—I had the power to bless! Incidentally this realization came after I had discovered the power to forgive, and after I had discovered the power to trust and to love. I honestly believe that if we spent more time endeavoring to comprehend God's integral idea of love, sincerely trying to develop this idea in our own heart and using it in our daily practices, we should find most of our "problems" automatically solving themselves.

I have the power to believe in God, to believe in good! I have a "talent" for courage, for strength, for

steadfastness, for renewal, for health. I have a "talent" for forgiveness, for faith, for confidence, for co-operation, for harmony, for love. I have a "talent" for peace, for tolerance, for poise. I have a "talent" for willingness, for service, for enthusiasm, for zest. I have a "talent" for industry, for thoroughness, for excellence, for fidelity, for success.

I have the power to see beauty; to be true to my vision, to my faith; to believe that I am guided, protected, insured, that I possess a strength greater than any I have previously shown. I have the power to express this in myself, relying ever upon my Creator. As Jesus called to the latent God life in His dead friend Lazarus, "Come forth," even so I can call to the buried God ideas in me, "Come forth!" And as these God elements within me are quickened and grow, I can give of my new-found reliance, love, and courage to strengthen and encourage others. I have the power to overcome—all my previous resistances, frictions, angers, hesitations, doubts, dreads, all my shirkings and temptations and shortcomings and imperfections and weaknesses. This was Jesus' greatest message to mankind. Jesus never made any promise of a reward to come through death; all His promises are to the living overcomer! And the accolade that accompanies each realization of new conviction, new purpose, new confidence, new strength is God's saying, "Enter thou into the joy of thy lord."

★ ★ In Ellen Glasgow's novel "Vein of Iron" a point is made of the human tendency to do any job only for the material reward, or to do it indifferently or just well enough to "get by," without any zest for the sheer excellence of performance or doing it as well as it can be done. The sum of Jesus' teaching and of His record is a passion for human excellence in order that man may thus glorify the Father: "Be perfect, as your heavenly

Father is perfect." "All things whatsoever the Father hath are mine." Jesus gave assurance that our loving Father has illimitably provided for us and never withholds the lawful "increase." Protection, security, guidance, happiness, health, supply, success—the living germ of every "good gift and every perfect gift" He has put in each soul's trust. Jesus explained the undeviating laws by which God works in us as we work with Him. In every detail that pertained to daily living Jesus was about His "Father's business." Life, every aspect of it, is the "Father's business"; but it is according to our own dutiful "busyness" that we receive, develop, and grow. Life in essence is divine activity. Inactivity is stagnation, stupor, withering, even death. From him that hath not even that which he hath shall be taken away.

"I came that they may have life, and may have *it* abundantly," said Jesus; but He definitely declared that we must use our good gifts. By His own life He exampled such use: Jesus believed, He knew, He served, He loved, He worked, He expected, He enjoyed, He prospered—Jesus *lived* His sublime doctrine to glorify the Father.

"It is your Father's good pleasure to give you the kingdom."

"Ye therefore shall be perfect, as your heavenly Father is perfect."

"Father, I am here before Thee, ready to do Thy will. Fill me, use me, guide me, work through me in Thine own way, to Thy glory."

"I can do all things in him that strengtheneth me."

"God is working in me mightily to will and to do that which He would have me do. 'My Father worketh even until now, and I work.' "

"Thou art my beloved Son: in thee I am well pleased."

Renew a right spirit within me.—PSALMS

WHENCE COMETH FREEDOM?

The source of freedom is within you . . . Have faith in the Spirit of Christ that is ever with you . . . This holy presence gives you the power to transcend every human limitation.

BY RALPH RHEA

AS PEOPLE COME to me day after day seeking advice and spiritual guidance, I read the same desire in all their hearts: a real and lasting freedom.

"If I were only free from this physical affliction that binds me," says one, "I should be the happiest person in the world."

"If I were only free from this state of poverty," exclaims another, "I could find a real joy in living."

"Why can I not find freedom from this intolerable inharmony in my home?" asks still another.

One day as I pondered this everlasting desire of all men for freedom my very heart seemed to cry out in questioning. What is the answer? Where is the source of men's freedom? How can man find the fulfillment of this burning desire to be free? Then in a more quiet frame of mind I turned to God in prayer and asked for light and wisdom that I might know the answer. It was as though the Master had been right at my side, quietly reassuring me in the words that were spoken so long ago: "Ye shall know the truth, and the truth shall make you free." Could it be that all our complex situations, all our ages of striving, all our burning desires could be answered in such simple language? I had knocked and it

had been opened unto me. I could not doubt. This was the answer. These simple words spoken so long ago by the greatest of all teachers, the Galilean whose vision was imperishable, contain the key that unlocks the door to man's freedom and allows him to walk unfettered and unbound, as the shackles fall away and his true strength is revealed!

★ ★ NO MATTER what our burdens or problems may be, we must find our freedom in our own mind and heart. Through the ages man has looked to the changing conditions in the outer world as his heart thirsted for true freedom. Always there has been disappointment, and there will continue to be until we learn to look to the real source of freedom, the Christ within us. The most common of all contentions is that if we were only in another environment we could find freedom. Some one becomes impatient with the apparent meanness of men, and in an irritable frame of mind he goes to the country to be free from the human relationships and the noise of the city. He is disappointed, for he finds that the power, beauty, and freedom of nature are only for those who have eyes to behold. Sometimes we feel that a change of work, the opportunity for fuller expression of our talents —anything that offers a change—will bring the desired freedom. When changes come, temporary relief is found through new interests, but we also discover that we cannot run away from ourselves. Freedom is within. We must find it through coming into a greater consciousness of Truth.

But what is Truth? How may I know when I find Truth? These are the questions that were in the minds of the people when Jesus Christ walked upon the earth, and they are questions that people ask today. The Master answered them by saying: "He that sent me is true; and the things which I heard from him, these speak I unto

the world." And what did Christ speak to the world? Did He not say that the kingdom of God is within? Did He not always point the way to health, freedom, and prosperity through learning more of our own indwelling Christ?

★ ★ THESE THINGS then are true. Each individual has power and mastery through finding the kingdom of God within. That which is harmonious, perfect, orderly, and lovely is the truth. Thus we must find freedom through the truth. We must learn that each one possesses the power to transcend the limitations that appear in life. Christ is the way.

We do not do this by rebelling against the world and everything in it. A glimpse of our divine right to freedom should not cause us to become impatient with the affairs of men. There are things in every one's life that we do not desire. Sometimes we feel that certain conventions bind us and place us all in a common mold. Yet we cannot find freedom through rebellion. Is it not better to comply with these conventions and rules and still not give them the power to take away our freedom? You shall find freedom "when these things girdle your life and yet you rise above them naked and unbound."

Yes, there are many things besides prison walls that take away our freedom unless we learn to rise above them. The source of freedom is within, and each man fastens his shackles upon himself or releases his fetters through his own thinking. The great Victor Hugo seemed to realize this clearly. You will remember that in "Les Miserables" the bishop fed and housed the notorious convict and galley slave Jean Valjean. In the early morning Jean Valjean crept from the house and took with him the bishop's silver candlesticks. He was caught and returned to the bishop's house by the police. The bishop told the police that he had given the man the candlesticks. After

the police had gone the convict said in an amazed voice, "You mean I can go free?" "Free?" asked the bishop. "When is a man free?" This learned holy man knew that there are a multitude of things that bind men to the earth and their lesser self until they learn to transcend them through the power of Spirit.

★ ★ "YE SHALL know the truth, and the truth shall make you free." It is a glorious experience to see one who has actually found freedom through knowing Truth. Not long ago a woman came to me and said, "I wanted to tell you of the new freedom that has come to me through Truth." She had a very forceful personality, and the joy and happiness that she radiated spoke more powerfully than her words of the new-found freedom. I mentioned this to her and she said:

"It has not always been so. There was a time when I was most miserable and unhappy. I was confined to bed through a prolonged illness, and the doctors ordered an operation. I was skeptical of the goodness of God, and I openly expressed in bitter tones my belief that many were hypocritical in their expression of faith. I was utterly alone. Those who attempted to befriend me found little encouragement. One little woman persisted in her efforts. She began to bring me some Unity literature to read. I immediately told her it was a false doctrine and I wanted none of it. Still she came in a humble way and tried to explain to me some of the ideas in the magazines. 'You will find health and freedom in your own consciousness,' she said. In my own consciousness—what did this mean to me? I was sick, helpless, and afraid. At last in desperation I began to read the magazines and to place my trust in God for help. I shall always bless that humble little woman who persisted in introducing me to Truth. Today I am free and well without an operation. I know that real happiness is for me, for I have found the Christ in me.

★ ★ IT WAS NOT difficult to see that this woman spoke truly. She had caught the real spirit of Truth and was henceforth to be a radiant center of strength and inspiration to others. I found later that she still had many problems to meet in an outer way. She had no visible means of supply. She was being hard pressed to meet her obligations. She carried the responsibility of providing for others.

"These things do not seem to disturb you," I said.

"Of course not," she replied. "I am free with the freedom of Spirit. Each day I find the solution to some problem, and I praise God for my faith and freedom."

To all those who read these words I say: Wherever you are, whatever you are, if you desire your freedom, you must find it by way of Truth. The source of freedom is within you. Have faith in the Spirit of Christ that is ever with you. This holy presence gives you the power to transcend every human limitation. It endows you with power, tolerance, love, wisdom, and perfect peace. It helps you to walk among men and comply with the rules of society and yet to know freedom. Freedom walks hand in hand with Christ. Where one is there is the other. You need not wait for the passing of time, for changing events, for greater opportunities. Your freedom is at hand. Take it, claim it in the name of Jesus Christ, and know that as you realize your freedom you will be able to guide others to this rich treasure, which is one of the greatest desires of men!

Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?

—THE PSALMIST

THE DIVINE IDEAL

"I am made in the image and likeness of God." As you make this affirmation think it deeply. Believe it. Feel it! Realize that your absolute nature is to express this image as the divine ideal.

BY JEAN PHILLIPS

BEFORE WE begin to construct anything, whether a cake or a skyscraper, our first step is to fashion in our mind a plan or a pattern. We always create the mental image before we attempt to create the visible object. And always we invest this image with our ideal of the thing we wish to build. We endeavor to make it as nearly perfect as our concept of perfection will allow us to make it. We find this true of the simplest thing we undertake. If we are planning to make a dress or build a footstool, the plan we have in mind is always perfect. We do not see an ill-fitting dress or a crooked footstool, but we put into the mental pictures our ideal of what a dress or a footstool should be.

The desire to express our ideal in everything we do is instinctive, and although the finished product most often falls short of the perfect picture in our mind, we still continue with each new piece of work to make our ideal designs. We continue to do so because we cannot do otherwise, for we ourselves are stamped with the highest creative ideal—God's divine ideal of Himself in form. In the words "Let us make man in our image, after our likeness" is the record of the irrefutable fact that we are cast in this divine mold. So too is all creation. For "God saw everything that he had made, and, behold, it was very good." It continues to be good, since God is the creative principle, which is forever creative in His image.

★ ★ WHY THEN do we not see more of this perfection in the world about us? The reason is that we are not expressing the ideals that God creates in our mind. And the reason we do not express them is because we believe that the ideal is one thing and the reality is something quite different. We believe more in the man-made limitations of material laws than we do in the divinely implanted ideals. We believe that these laws cannot be bent to the purpose of objectifying the mental image.

Yet the reverse is true. The mental image, when unhindered by our disbelief, will mold the seeming density of material substance into the likeness of itself. Jesus proved this creative law by the single act of multiplying the loaves and fishes. He was the embodiment of the divine ideal. His recognition of this fact, expressed in the words "I and my Father are one," brought into activity all the powers and qualities of that ideal.

He indicated that we too may become the embodiment of the divine ideal. He not only suggested the possibility, He asserted it as a command: "Ye therefore shall be perfect, as your heavenly Father is perfect." This is clear and definite instruction. We have the ideal set before us in no uncertain terms: the absolute perfection of God. We cannot with our present humanly restricted imagination conceive of the altogether perfect ideal of God, but by trying to live up to our highest conception of it we can grow into a more lofty and idealistic state of mind and being, and so gradually express more and more of the divine attributes.

★ ★ WE ALL want to improve our condition. We all have aspirations that we hold in mind as our individual ideal. But we shall never see them manifested in the outer world if we believe that their very perfection makes them unattainable. We need not fear being too extravagant in our desires and aspirations, for nothing we can imagine

can possibly come up to the spiritual reality. "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." To receive these things, however, we must love God. We must love Him sufficiently to trust Him with our ideal desires before they can take form in our experience.

You can begin right where you are, no matter what your condition or position, to express the love and trust that will lead you into the fulfillment of your highest ideals. Begin by remembering that you are made in the image of God. Even though you may have strayed far from the visible expression of that image, you can begin at any moment to return to it by affirming, *"I am made in the image and likeness of God."* As you make this affirmation think it deeply. Believe it. Feel it! Realize that your absolute nature is to express this image as the divine ideal.

But do not try to visualize this ideal as some unfamiliarly perfect being. Just think of yourself as you would like to be; think of yourself as possessing, glorified, the highest qualities you can imagine. This will be the divine ideal for you. As you grow into this ideal, as you become this ideal through contemplating it and living it, a higher and more perfect image will form in your mind. This advanced ideal will in turn lift your consciousness to a still higher level, where you will gain new understanding and enlightenment. And so your concept of the ideal will grow until your whole being, body, mind, and soul, will be illumined by it.

Then you will find the perfected powers of the Christ fully developed in you; your mind enlightened with divine wisdom and spiritual insight; your heart great and kind enough to take in all mankind; your body strong and radiant with health and well-being, and your environment reflecting all the wealth of your inner abundance.

MY CREDO OF JOY

By Marguerite Hanbury

I am filled with infinite joy, because I know that I am God's perfect child, made in His image and likeness.

I am filled with joy, because I know I am encircled and protected at all times by His love.

I am filled with joy because of my knowledge of His peace, which "passeth all understanding."

I am filled with joy, because even as the lily I am nourished and sustained from His divine abundance.

I am filled with joy, because I see His beauty in all things as well as in man, His highest expression.

I am filled with joy, because I am able to recognize His voice in every form of expression from the hum of the bee to the song of the morning stars.

I am filled with joy, because I am able to drink the cup of His life which fills me with health and energy.

I am thrilled with joy, because it is my privilege to claim my glorious heritage of eternal life and because I can dwell in heaven here and now through the power of the indwelling presence.

WHEN GOD HAS HIS WAY

A metaphysician "takes her own medicine"

PART TWO

BY ANONYMOUS

Friday morning, August 9. I am glad I told Mr. Hunt to come out yesterday. He arrived looking white, haggard, and too nervous to sit down. He paced the walk under the grape arbor while I mended stockings and waited for him to proceed. At last he said, "I've come to you because you never sympathize with people in trouble."

Before I could quite recover from that he hastily added, "I mean you don't wring your hands, become hysterical, and go into deep sympathy. For five years I have been kidding you about your religious beliefs. But now when I've come to the last wall—I can't go around it, I can't go over it, and so I'm just standing there, butting my brains out against it!"

"How silly," I said calmly, cutting a thread, "unless you simply like butting your head against a wall."

"Silly to you maybe," he groaned, "but to me—well, it is the end. I see only one way out, suicide."

"So you came to ask me which lake to jump into?" I asked, grinning. He was feeling so sorry for himself.

Then we talked, all day. It is so much easier to see other's faults and mistakes and how to right them than to see one's own! We "took him apart," as Mr. Hunt said, going into his condition: his business threatened with collapse; his wife ready to sue for divorce.

One cause can register a number of effects. Once we

got that straight we got into the heart of his trouble. His lost self-confidence was at the root of it all. It made him nervous, worried, cross, unfair to employees and customers. It kept him jumping, made his home life unbearable. It was noon before we got that far. He was still pacing. I told him to go into the kitchen and prepare a light lunch for us. In reply he gasped that he had never done such a thing. I told him he knew food when he saw it and that the stove had a self-starter. That had the desired effect. While he went about this work, putting his thoughts into it and feeling less sorry for himself, I went through my stack of Unity literature and marked articles for his use.

Mr. Hunt beamed at my compliments. The toast was hardly burned at all, and it takes a lot of abuse to ruin a piece of good cheese, and if the tea was not iced as well as it could have been, it didn't matter. What we had to discuss did. We talked while we ate, in the grape arbor. I read aloud from Emerson's "Self-Reliance":

"He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head."

"That's exactly my trouble," said my guest. "Been looking for help outside myself. Built up my business, won my wife's love by depending on that power which is in the soul—not elsewhere. That's my way out too."

Before he left in the late afternoon he had decided to use Proverbs 3:5, 6 as his guiding affirmative:

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths."

★ ★ I HAVE received my prosperity bank. The affirmation *"I bless my work and my money through the consciousness that the hand of God is now blessing me mightily"* seems peculiarly adapted to my present needs.

I've always thought of money as being "spent," and once spent, as forever gone. One has then somehow to acquire more for other needs. Perhaps we all think of money like that at times and are resentful of some of the purposes for which we spend it; taxes, for instance. Spending a sum of money carries the thought of fear, lest there be no more to spend when that is gone. Now I shall think of it as invested—in blessings.

Blessing money is like putting it on a circular conveyor. It is carried to countless thousands only to return again. If every one who handled money gave it a blessing to carry on to the next user, how it would fly and what blessings it would carry! Money is an agent, a means of exchanging one good thing for another; because it would be rather difficult to carry homes, fruit trees, and potato fields around to be exchanged for something we didn't have. It is not then a question of eight hundred dollars that we loaned Charlie Carter, but of eight hundred dollars' worth of service that he is bound to give back; if not to us, then to others, and they to still others, and some one to us, until the debt is settled.

★ ★ *Friday, August 23.* We have had two wonderful weeks of happy living. How the days fly! We have heard nothing from Charlie Carter though Frank has been trying to locate him in the hope of having him take care of that note. When we discussed it, the thought came to me that I had not been doing my part toward Charlie. I had simply forgotten him. I should be sending him loving thoughts. From now on I shall. I shall know him as honest, capable, willing.

The gloomy Mr. Withers came to dinner last night.

It is my meatless meals that agree with his indigestion, he says. I could say something too, but it seems better to wait! He offered his seaside cabin to Frank and their friend Mr. Long for Frank's vacation. At first Frank said no; that he couldn't afford it even if it didn't cost anything, because he was going to get a job for that two weeks and earn extra money toward "that cursed note." But again I blessed it and all concerned and sided with Mr. Withers in urging him to take the vacation. We won. Frank will go on September 2 and will be away during the first week of school. It all means extra time for me for writing too.

Saturday night, August 31. Frank and Mr. Long will start tomorrow morning. Agnes just now telephoned to say that she is out of a job again and wants to spend a few days here until the next one is ready. I wanted to say, "Agnes, you are fine and I like you. But you are a trial and a bore when you begin wailing that the world is against you. I wish you would not come now"; but I remembered in time about my promise, and so she comes tomorrow morning. I honestly wish I could help her—such fine possibilities, throwing them away and meantime weeping that the world is against her!

★ ★ *September 4.* I've hardly written a line since Agnes came. I hold onto my emotions with difficulty, and I am able to do so at all only because I hold onto my thoughts and words. Agnes strolls in every time she hears my typewriter. She "adores breakfast in bed," and leaves wet towels and articles of her clothing in every room in the house. I've overcome being angry with her. I truly wish to help her see that she is standing in her own way.

September 5. What a long day! I'm glad evening has come. A sort of trying day. This morning while I was preparing breakfast Agnes walked the floor and bemoaned her "fate." She was supposed to go out to the grape arbor

and sit quietly studying her lines for a radio program she had been given to prepare and take part in, but she complained she was not in a studying mood. I said, "Why not put yourself in the mood?" It was evidently the wrong thing. It sent her off in a temper.

"What is the trouble with me?" she cried. "I'm a grown woman, supposed to be intelligent, yet here I am without a job, broke, living in homes where I'm not welcome! I never have a chance! I want to write and direct plays. Bad luck follows me. I wish I had stayed in New York! I hate California. I hate everybody in it!" She finished in a fine fury.

"Do you think all this display and waste of emotion will further your radio program?" I asked, unable, it seemed, to curb that thought.

"You'd do it too if you were alone, desperate, like me," she said impatiently. "You've got a husband and two lovely children, who help and encourage you and never give you any trouble. You have a big, clean, airy home to work in. No wonder you arrived! I have nothing! Nothing!"

★ ★ SINCE SHE was behaving like a spoiled child, I talked to her as though she were a child. "Agnes," I said calmly, "this house does not run itself, nor keep itself clean. I must clean it or earn the money to hire it done. My well-mannered children have to have long, patient hours of training before they learn to pick up their clothes and toys and make their own beds and leave the bath room as neat as they found it. I hated to mop floors too, until I realized that all work is dignified. I had to learn self-control before I could control situations outside myself. That is your trouble. 'The fault . . . is not in our stars but in ourselves.' "

"Very well for you to talk like that. You've arrived. I am still on the bottom rung."

"Likely to stay there too," I said gently, "unless you look yourself square in the face and stop trying to blame the world, and get busy with Agnes herself."

"Don't talk that fairy-story stuff to me about 'principles of Truth,' " she said angrily and stalked out the back door, letting it slam behind her. I said no more. She recovered in time to eat lunch. But it didn't last long. She got a telephone call asking her to come to work at a job for which she had applied.

"I don't want the old job," she wept. "Selling three-dollar hats to fat housewives is no job for an artist. Things like that kill inspiration. I don't want to sell hats. I want to write and direct plays, to thrill vast audiences——"

"But," I argued, "women who buy three-dollar hats are in need of such artistic service as you could give them. Think of the happiness you can create by helping these women to look their best. And beside——"

"It wouldn't help me," Agnes interrupted bitterly. "I would waste time standing in a dinky little store: 'Yes, madam.' 'No, madam.' 'Two ninety-five and the tax, madam.' It would kill me!"

"You want to write plays," I answered. "If you ever do, you will have to suit them to your audience. Buyers of women's hats, even three-dollar ones, make up matinee audiences almost exclusively. A hat shop is a good place for you to meet your future audiences, to know people in general, humanity, for that is the stuff your playwriting deals with. Ask your Shakespeare. Women buying hats are in a happy talkative mood. You can get to know them, their thoughts, how to reach them in your plays."

I stopped when I realized that Agnes had walked out of the room to pack her bag. She allowed me to take her to town. I said, "Agnes, I want truly to help you. Forgive me if I've hurt your feelings. I see your wonderful possibilities, and I suffer to see you throwing them away."

But she broke her tight-mouthed silence long enough only to say good-by.

I tried. Looks as though I had failed. Lord, I want to keep on trying. Give me greater understanding.

★ ★ *September 6.* Frank called long-distance early this afternoon to say that Mr. Long had decided to come home and spend his last week seeing the San Diego fair. It leaves Frank stranded without a car. He wants me to come up and bring the portable typewriter and spend the last week with him.

Thinking I would have no difficulty in getting some one to look after the children, I promised to be there Saturday. But after contacting every woman I know who might stay, I am still without help. Not one is available. Frank is counting on my coming. Mr. Long has started home. There is no way to call Frank at the isolated seaside cabin. He had driven to the nearest town to telephone to me.

Well, I shall leave it to God, just as I have been leaving all else to God too. I've been sending Charlie Carter loving thoughts, and I shall send them to Agnes too. How good to lie down in peace and go to sleep unhurried, unworried, sure that all is well.

(TO BE CONTINUED)

HEALING THOUGHT

The Christ life quickens and heals me.

PROSPERITY THOUGHT

Christ blesses and multiplies my substance, and I am abundantly supplied with all good.

USE FROM JUNE 20 TO JULY 19

SELF-CONTROL

When we speak of self-control, the ruling and leading of one's own soul, we always mean the control by the highest and best within us, and that highest and best is our seed of the divine.

BY ZELIA M. WALTERS

A GENERATION ago Henley wrote his sturdy poem that ends with the lines

"I am the master of my fate:
I am the captain of my soul."

In a religious society of that time the young people had quite a serious debate over the poem, and decided that a person ought not to claim to be the captain of his soul, because God is the captain of the soul.

But looking at it with broader vision, we see that this is just a quibbling with words. When we speak of self-control, the ruling and leading of one's own soul, we always mean the control by the highest and best within us, and that highest and best is our seed of the divine. So when we discipline and captain our souls to go forward on the steep upward path, it is still God's hand that leads and guides.

If man could but feel within himself the deep assurance that his life is designed and guided by divine wisdom, he would bring more patience and faith to the working out of his problems. Barriers would not stop him if he knew God had said "Go on." Disasters would not appall him; he would know them for the mere incidents in the way that they are. Failures would not cast him into despair; he would just reach up for the guiding hand to lead

him safe through the dark place into the light.

It is because we feel that we are uncaptained ships adrift on the sea of life, at the mercy of every capricious wind of chance, that we sometimes lose heart and go down in the shadowy storm of doubt and fear. But there is a Hand on the helm. The ship is not deserted. It will be brought through every storm in safety. We need to reiterate this truth to ourselves; we must teach it to the children.

★ ★ WE NEED only glance at the results of the lack of self-control to know that training in it is an important part of child training. Undirected lives, tossed about by whim, temper, appetite, emotion—what a waste there is in them! How much farther we would be along the way of bringing the kingdom of heaven into visibility upon earth if we could teach the young to practice self-control.

Very often the training in the home is in the direction of the opposite quality. Instead of teaching the child to control himself, to make his own decisions, and establish his own restraints, the parents make him dependent upon them. They make his decisions, they enforce his restraints, they do all the controlling. Very good and tender parents may be unconsciously making this error. They know more than the child, their judgment is better than his; why not decide for him and keep him from errors and pain while he is growing up? But there is the point. He is growing up, and he is getting no practice at all in the virtue that will make his life a complete and happy unity. In theory at least we expect to prepare the child for a life apart from us. The years of childhood and youth are going so quickly. Soon he will be out in the world doing his work, perhaps founding a new home, perhaps beating out new paths in industry. To whom is he now going to look for his decisions and restraints if he has not been taught to govern himself from within?

★ ★ THE OLD-FASHIONED possessive parent—it was

usually the mother who made this mistake—liked to keep the child dependent upon her. She liked to feel that he would look to her for his happiness, and his guidance. As the child grew older and began to draw away from this dependence and to try his own powers of direction, it sometimes made a separation between mother and child that caused much unhappiness. The hurt mother withdrew into the shell of her self protesting about ingratitude, while the resentful child turned the other way muttering that he wouldn't be tied to apron strings all his life. The child who did not resent the artificial dependence, who was content to go into adult life still leaning upon a parent, was still more unfortunate.

So when we begin even with the small child, whether as parents or teachers, let us remember that we are training the child to go on without us. For only a little while may we lead him by the hand. Then we shall urge him to go on in his divinely appointed path no matter how far it may diverge from ours.

If you should ask any parent if he wanted to make his child a replica of himself, he would instantly answer no; the child must be better and do better than the parent. Very well then, let us set him free and train him to look for guidance to the highest part of his nature, that which is in tune with God.

★ ★ IN THE everyday routine of life in the home what can we do to teach the child self-control?

Let us suppose a case of bad temper. The child is in a tantrum, deaf to reason or authority, perhaps crying, shrieking, defying the world. "I won't be good," shouted one small person I know. "Nobody can make me be good." Of course she was right. Nobody outside herself could make her or any one else be good.

But what is the procedure in this case? A careless parent may say, "She's so little, she doesn't know any

better. She'll get over it when she gets older." But children do not get over an uncontrolled temper any more than gardens get over weeds—unless something is done about it. A more serious parent will perhaps punish the child, arousing resentment and more rage in the young mind. An uncontrolled parent may fly into a temper of his own at the child's bad behavior, as if two bad tempers were better than one.

The child in an uncontrolled fit of temper should be dealt with calmly and quietly, reasonably, and with uncompromising directness. If the child shouts, speak to him in such a low tone that he has to give close attention to hear you at all. Tell him in terms suitable to his age that his behavior is antisocial, that he is not fit to associate with others until he can control himself, that he must stay somewhere by himself until he is back in his right mind. Then remove him to his own room and see that he stays there until he comes to himself. A very small child can be put in his high-railed bed where he will have to stay. There is just this one thing to be done at the moment with any child who loses self-control. He must be removed from the company of others, with the brief explanation that his behavior makes other people unhappy. Do not call this banishment by any term suggestive of punishment. It is only the logical result of his action. It is hardly necessary to remind the parent that this must be done every time the child indulges in a tantrum. To let him "get away with it" occasionally will undo all that has been accomplished. The child's outburst is a brief storm. The baby is smiling again in five minutes, ready to return to the family circle and be good. The older child may take a little longer. But if no resentment has been aroused by irrelevant punishment, he will soon be ready to leave his retreat.

★ ★ THE PARENT however is not done when the child

returns smiling, perhaps even apologetic. What has been suggested is only emergency treatment for a suddenly precipitated situation. While the child is in a tantrum it is foolish to try to reason with him. Let him alone. But when the storm is over he is ready for reason and for definite positive teaching in self-control.

Say to him something like this: "What is it in your heart that tells you what to do?" If he has been brought up with a sense of God in his life, he may answer "God" or perhaps "Myself." Then: "Where was God when you behaved so badly? Yes, you got away from God, who loves you and guides you, and tells you always to do the kind and brave thing. The next time you feel angry with any one don't you think you'd better wait and speak to God and see what He'd like to have you do?" If the child has answered "Myself," guide him by a few more questions to the realization that God is close beside him, ready to help him when he needs it. Talk quietly when he is willing to listen. Perhaps your questions will induce him to talk too, and you will get at his difficulties and be able to help him more intelligently.

Do not forget the power of suggestion and example. In the story hour present to the child some hero who exercises self-control under difficulties. You need not drive home the lesson; he will see for himself. In a home where the parents always behave with quiet self-control, the child will need little else to guide him. The fact that it is ill-bred to rave and yell and cry really does count.

★ ★ As THE CHILD grows older you can begin to teach him the underlying reasons for practicing self-control. A loss of control is a loss of power and efficiency in a man as well as in an engine. The engine tearing along without control is of no use and will probably wreak destruction. So with a man. That temper of his held in bounds is a fine instrument to further all the needs of

his life; out of control, it is worse than useless, it will destroy the happiness of others and himself.

When the parents have developed a working plan for dealing with uncontrolled temper they are not done. There are all the other departments of life into which control should go. There is appetite, the unbalanced desire for the gratification of the senses. All about us we see evidences of the destruction appetite causes in the lives of adults. From the very beginning of the child's life he must practice control of appetite, and make it minister to his lasting happiness instead of goading him on to futile pleasures. The strong urge within us that we call appetite or desire is God given too. Tell the child that it is good, only he must be the master. In the small child appetite is likely to push him only in the direction of food and play. He would live upon ice cream and candy if allowed to do so; he would play all the time, never attending to his small responsibilities and duties unless obliged to.

★ ★ WE CERTAINLY do make mistakes in teaching our children how to think of and how to use food. We all know the "finicky" child who sits down at the table and finds nothing on it that he wants to eat. Then the mother, anxious lest he shall not be properly nourished, begins to coax and persuade. The child, enjoying thus being made the center of attention, fastens upon himself the habit of fussiness about food. It is downright bad manners to be fussy about food and to refuse one thing after another. Both parent and child need to learn that. No child ought ever to be coaxed to eat. If he refuses food, let him sit quietly at the table, but do not make the fact a subject of discussion throughout the meal. Talk of other and pleasanter things. When the child is no longer noticed, very likely he will eat. If he does not, let him alone.

Of course no child ought ever to be commanded to

eat any particular article of food. He may have strong antipathies, just as you have. How would you like to be commanded to eat food that you simply loathe? But while we do not urge or command, let us have food that the child likes, nicely served, so that it will appeal to proper appetite. In this connection I always think of the little boy on a visit to his grandmother. She wanted to make it a gala occasion and asked him what he would like for lunch. "Oh, give me something good, Grandmother, I don't want any wholesome food." If our children draw a line between good food and wholesome food, we have managed very badly and we shall be to blame if appetite, desiring the good-tasting thing, gets out of control. "Wholesome" and "good" ought to be on the same side of the line. When to the very small child we say, "Eat your vegetables and drink your milk before dessert," we are teaching self-control.

★ ★ WHEN WE require the child to do his household tasks, his share of work toward keeping the family happy and comfortable, we are exercising him in self-control. Later he will choose to do these things for himself because he has learned the reasons. Before we leave this subject of food let us consider for a moment the common practice of giving food as a reward. The child endures the pain of having a splinter extracted and his mother rewards him with a piece of candy. He does his job of weeding the garden well and he is given a cooky or an ice-cream soda. We should do better than that. We are teaching him to look to appetite for reward and solace from pain, yet we do not want him to turn to alcohol or drugs later on as reward or solace. Rewards have their place in child life. The thoughtful parent can make them work for good. We all are receiving rewards every day for being "good." But let us make the reward function in a higher realm. Tell the child a story he loves. Let some

extra money be given toward buying some treasure for which he is saving, take him for a trip to the woods, play a game that he likes. Give him his reward on the mental or spiritual plane.

Lessons in school give more opportunities for this valuable training. Many children dislike their lessons—not all of them but some branches. What shall we do? Excuse the child from all studies he does not like or finds too hard? That way lies the training of weaklings. We put iron into character by overcoming. The child must go on and do the lessons even if he dislikes them. Explain to him why he must do them and do them well. If he is careless and slipshod about them, he is preparing for careless work in other departments of life. Does he want to be an efficient person, a successful person? Very well, he must learn to do well even the tasks he dislikes. Let him make it a point of honor to conquer the hard subject. Do not be afraid he will not understand you. Children understand more of these matters of the spirit than we usually give them credit for.

★ ★ MONEY! our sign and symbol of the abundance of the universe, what has it to do with self-control? Well, the character of the uncontrolled person always shows up in his handling of money. The child who spends all his allowance for sweets the hour he receives it grows up to be the man who will buy a secondhand automobile though all the family bills are unpaid. Among my poorer neighbors is a happy-go-lucky family that lives this way. The father was given a job of painting because sympathetic neighbors knew the children in the family needed shoes and clothing. He received forty dollars when the work was done—and bought a secondhand automobile, while the children still lacked shoes. One of the boys, given the job of mowing a lawn, received his pay, and spent it all on ice-cream cones. You see here an example—the lack

of control on the part of the head of the family copied by the youngest member—of disintegration of family character. They are not lazy or immoral people, but until some beginning of self-control is made they will continue in the morass of lack.

The child should have a money allowance as soon as he begins to want to buy things, and he should be superintended in its spending until he learns to control money and live within his income. That does not mean that you are to tell him how to spend it. Far from it. He will never learn self-control that way. But you can set some boundaries. When it is first given, talk it over with him. Some share must go to others, because he does not want to grow up to be a selfish child. It may be given to church or Sunday school if some explanation is made to him of why he gives it. The parents may set a definite restriction on the amount of sweets to be bought, explaining that this is to safeguard health.

★ ★ IN THE allowance let something he needs be provided for. The boy may be told he is to buy his neckties and he must not be so careless that he wastes his money and has to wear shabby ties. The girl might be expected to buy her stockings or hair ribbons. Suggest that the necessities be bought before the luxuries. Also suggest some object for which to save a part of the allowance: a new book, a lamp for the room, a tennis racket, a baseball glove, a bicycle, a trip to some place of interest, a pet of some kind. Then show how a proportion of this allowance, put aside faithfully every week, will furnish cash for the thing desired. Make it very clear that all treats and fun must come out of the allowance. Suppose the Sunday school picnic is to be held in two weeks. Remind the child that he had better save some money for picnic day. Suppose he is thriftless and spends all his money. The picnic day dawns. What will Mother do? If she is a soft

sentimentalist she will give him more money. She cannot bear to see him unhappy. The other children go on the merry-go-round and for a boat ride, and her child must go too! She may warn him that she will never do it again. She may say it is an advance on his allowance and he will get less money the next week, but in any case the child has learned that he need not live within his income and be careful of his money. Mother doesn't want to see him suffer, there will be more money some way, he doesn't have to worry about it. This tendency unchecked will let the child grow into the thriftless adult who is always waiting for something to turn up, without making much effort to turn things up. Remember thrift is a spiritual quality too. Wastefulness in the material world has its counterpart in the spiritual. So train the child to control his money. Stand firm if he has been wasteful, and let him endure the pain of doing without. His small discomforts of today will save him from much greater ones in years to come. We cannot repeat too often that real love is not a soft, sentimental, yielding thing. Love is firm and strong and holds us up to high standards. Therefore love your child well enough to require the best of him in all ways.

★ ★ We exercise self-control in planning a system of daily living, and quite early the child can be led to do this. If he has practiced system until it is a part of his nature, he will have gained power that is available for all the objectives of life. Haphazard spending of time is a part of uncontrolled living. I am aware that system may sometimes be made a bondage where it is meant to give freedom. The housewife who must do her washing on Monday morning though the heavens fall is a slave to system, instead of making it her servant. There may be times when you ought to take the children for a picnic in the woods on Monday instead of doing the washing.

System should be flexible, adjustable to our needs, never a tyrannical rule that takes spontaneity out of living. But let the child begin to learn self-control by system. Make his day allow for his physical needs. He rises and goes to bed at a regular hour. He has his hour for reading, time for his share of the work, time for play, time for working on his own hobby and always, every day, from the moment when he can use his mind, a certain amount of time set aside for God. That means time for prayer, for reading or hearing read something of inspiration, for memorizing some of the lofty passages of the Bible, for having explanations suited to his age about spiritual things. In most homes this hour comes at bedtime. It could be any time in the day. But because the child has a definite time to learn about God do not let him feel that when this hour is finished, he may go out and shut the door on God. In every way you should try to keep him reminded that God is a presence that abides with him.

When any soul chooses good, when there is a choice of two ways, it has learned self-control—God control. When your child is old enough to be left to make his choice between two courses, and he chooses the better one, you can give God thanks, for he has graduated onto the level of self-control. After that all your problems will be easier. You can give the child more and more liberty. He is conscious now of the Hand that is on the helm, and he will yield to its guidance.

EDITOR'S NOTE—This is the seventh of ten articles by Zelia M. Walters. The eighth will appear in August UNITY.

Let us so charge our souls with the conviction that we do live, move, and breathe by the grace of God that other souls will become magnetized by the Spirit of God, and perhaps those who shunned you this morning will be drawn to you this evening.—W. JOHN MURRAY

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mand and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1 UNITY SUBJECT—*Holy Spirit Power.*

July 5, 1936 INTERNATIONAL SUBJECT—*The Coming of the Holy Spirit in Power.*—Acts 1:6-9; 2:1-11, 32-38.

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6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans?

8. And how hear we, every man in our own language wherein we were born?

9. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia,

10. In Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,

11. Cretans and Arabians, we hear them speaking in our tongues the mighty works of God.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*As I will to entertain the good will of God, the kingdom of heaven comes into my mind and heart.*

When we pray "Thy kingdom come," each of us has a mental picture of what it would mean to have a

complete answer to our prayer. Many doubtless think of the kingdom as a state of happiness and well-being shared by all men. In the ultimate this is the true interpretation, but the ultimate is the product of the proximate, and the proximate has to do with the individual. Society is an aggregation of individuals possessing certain interests in common. If the kingdom of heaven is to come, it must be by way of individual realization. "For lo, the kingdom of God is within you."

Realization follows upon successful concentration. The inner kingdom comes into manifestation not "with observation" but through faithful, devoted work toward that end. To cry "Peace! peace!" and lull the heart into indifference to all but one's own concerns is easy enough. Lasting peace however comes only as we open for it an avenue in consciousness by working to develop the qualities that make for peace and to establish the self-dominion without which peace is impossible.

In its highest significance Israel as a nation symbolizes spiritual consciousness. To enable man to enter into this consciousness is the purpose of concentration to the metaphysician. "They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?" The student is eager to gain his highest good immediately and sometimes thinks to shorten the search by means of short cuts. We do not hasten the descent into consciousness of the Holy Spirit by such material-minded conceptions as the one mentioned in the text, a conception springing from impatient desire to see everything finished at once according to our own fancy. Times or seasons are terms that the natural man uses to describe his idea of relative importance. Spirit knows nothing of them, and neither will he who becomes spiritual-minded regard them as important. "It is not for you to know times or seasons, which the Father hath set within his own authority."

To have the power to bear witness to Christ in daily life is our chief need. By concentrating all the thoughts on the Christ mind we gain this power, which is the gift of the Holy Spirit. Ordinarily the thoughts veer and shift from one theme to another little influenced by any attempt on our part to concentrate them on a chosen subject. The result is an entire absence of gain from our mental processes. To receive the Holy Spirit power one must first "repent" or change one's habit of thinking completely. Instead of random thinking there must be thinking to some purpose, with a chosen subject for concentration and meditation. The thoughts must be oriented, negation giving way to the constructive kind of mental action.

The Holy Spirit is the Spirit of love. As man is possessed by this Spirit he ceases to blame and criticize others and by degrees develops the capacity to act upon principle instead of prejudice. As the Most High "is kind toward the unthankful and evil," so must we be impartial and impersonal if we would be possessed of the Spirit that enables us to enter into the kingdom of God and abide there.

Furthermore if we would be qualified to enter the kingdom and feel the quickening fire of the Holy Spirit, we must live the blameless life ourselves. To train the will to "have a conscience void of offence toward God and men always" is an exercise requiring the daily co-operation of all the faculties, especially a high degree of concentrated zeal. The Spirit that keeps us from murmuring, disputing, and faultfinding is the Spirit of wholeheartedness and perfection. We must express it daily if we wish to "become blameless and harmless, children of God without blemish." To be blameless is to be active in goodness, filled with understanding of the threefold nature of perfection as expressed in mind, soul, and body, receptive to the logic of Principle, unresponsive to the claims of the Tempter in whatever form they may come.

The Holy Spirit is infinite in its manifestations. It

speaks to all men, to each in the tongue to which he is born, for the still small voice within the heart is the universal language. The common tasks of every day (Galileans), if we dignify them by accepting them as right and necessary, speak to us of needed discipline and self-restraint and in time of proficiency and skill. The ordinary round of daily living bespeaks "the mighty works of God" to him who has ears to hear.

The power of resurrection is the Christ. "I am the resurrection, and the life." The proof of this power is seen in every act in which we identify ourselves with dominion through the I AM. "This Jesus did God raise up, whereof we all are witnesses." When man allows the I AM to express what is true and real, and when by this means he effects the change from error to Truth, he opens the way for the Holy Spirit to descend upon him.

When we identify ourselves through the I AM with what is false or unworthy of us, we crucify Jesus Christ anew. When we identify ourselves with the high, the true, and the good, we allow the I AM to discharge its right function under the divine law. "God hath made him both Lord and Christ, this Jesus whom ye crucified." We have directive power in this mighty work, and through faith, love, discernment, will, and understanding we do our part in bringing the kingdom of God into the inner realm of mind and heart.

QUESTIONS

1. What do we mean when we pray "Thy kingdom come"?

2. Explain how the kingdom comes to the individual.

3. Are times and seasons of any importance in the development of the inner life?

4. What is necessary to man in order to receive the Holy Spirit power?

5. "I am the resurrection, and the life." Interpret this statement in terms of the Christ.

Lesson 2 UNITY SUBJECT—*In His Name.*

July 12, 1936 INTERNATIONAL SUBJECT—*Witnessing under Persecution.*—Acts 4:5-12; I Cor. 1:21-25.

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5. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6. And Annas the high priest *was there,* and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

21. For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.

22. Seeing that Jews ask for signs, and Greeks seek after wisdom:

23. But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness;

24. But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

GOLDEN TEXT—*We must obey God rather than men.* —Acts 5:29.

SILENT PRAYER—*In the name and through the power of Jesus Christ I am now made whole.*

A name is a means of identification, distinguishing the one who bears it from others and serving to designate character as well as individuality. A man becomes known for probity and uprightness, and in time his name becomes a synonym of these virtues.

The name of Jesus is above every other name in this regard. Jesus so completely identified Himself with Truth and became so much at one with divine power that His name has become a synonym for the Christ or the power of God and the wisdom of God. When we claim health in His name, we are claiming the less in the name of the greater; health in the name of infinite life that cannot be exhausted or destroyed. To affirm peace in the name and through the power of Jesus Christ is to acknowledge the reign of the Prince of Peace. No war is holy, for war cannot be waged sincerely in the name of its opposite. The phrase fighting to make the world "safe for democracy" is sheer nonsense. To invoke the blessing of God on discord and strife is to ask that peace further the cause of discord.

The names Peter and John stand for the healing qualities of faith and love. When these qualities are active in the name of the measureless Christ power, they are potent to remove any handicap under which man may labor. Most cases of healing have their beginning in a quickened consciousness of faith and love.

The man lame from birth who sat at the gate of the Temple that is called Beautiful is a symbol of man when he fails to affirm his spiritual strength in the name of the infinite power that is the Christ. Faith in infinite power and love of that power as it is felt in the life call forth understanding of power and might as innate and upwelling, so that at the word of command the lame man leaps up and walks.

Faith and love in man testify to the wisdom as well as the power of the Christ. Acting in the name of infinite wisdom, one need not be overcome by circumstances, for one then has vision so to order one's affairs as to be able to take care of essentials, and strength of will to let non-essentials pass and be forgotten. There are not too many demands on one's time or strength when one is centered in the Christ wisdom and power. One can meet and discharge all responsibilities and have time and energy to spare for other interests.

When the purely intellectual understanding of religion and the formal practice of duty usurp control of man's thoughts, he finds life difficult. Formalism discounts the work of faith and love even though the results are plainly evident. "By what power, or in what name, have ye done this?" The authority of faith and love is easily given, but formal religion does not recognize the tree by its fruits, and instead of rejoicing in the work of the Christ it seeks to suppress its every sign.

Without wisdom man is lost, for his daily problems press upon him for solution with overwhelming force, and he knows not which way to turn. Without power he lies at the gate of the Temple that is called Beautiful, unable to enter into the reverence or the idealism that lift life out of the dust of materialism and defeat. The only name that can save him is the name of Jesus Christ, the perfect I AM identified with limitless capacity and power. Man uses this name to save himself daily, claiming for his own the power, wisdom, love, faith, and discernment for which it stands.

Worldly wisdom has in it nothing to inspire reverence or arouse wonder and awe in the mind. "The world through its wisdom knew not God" but is concerned with the reactions of physical and chemical stimuli. Science now claims that all life, thought in its highest ranges included, can be traced back to chemical beginnings and that the

secret of life itself is thus revealed to be material. Those who possess spiritual vision indulge in "the foolishness of the preaching" in order to reach in men faith active enough to be called into play immediately.

Each one preaches first to himself by making affirmations and denials to meet his needs. As these are relieved he learns to handle the principle of the divine law, and undertakes to help others. Both the intellect (the Greeks) and the religious nature (the Jews) are transformed by the touch of the Christ power and wisdom. Worldly wisdom need not remain the product of intellect alone. It can be transformed in the mind by the wisdom that is from above and irradiated with the light of Truth. When this is done the prophecy will be fulfilled: "They shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them."

To the formalist the thought that the indwelling Christ Spirit rules the life from within man is a stumbling block that he elevates into a cross. The idea that man's authority originates in Spirit within him runs counter to all that he accepts as possible. To the intellectualist authority resides in reason alone, and the teaching of a regnant indwelling Spirit is unintelligible. "The power of God, and the wisdom of God" are outside the ken of these two classes of thinkers, but the slightest degree of divine wisdom is wiser than all the knowledge of the savants, as the history of Joan of Arc's long-drawn-out trial bears witness. If the Maid's death had not been predetermined, her judges and not she would have been confounded and confused by her testimony. Also the least evidence of divine strength outlasts all the show of material force and might, as Joan of Arc's influence has grown stronger down the centuries, whereas the power of her enemies, once so great, is now seen as weakness in contrast to her spiritual strength.

QUESTIONS

1. With what is the name of Jesus identified?
2. In what do most cases of healing have their beginning?
3. What does the lame man at the gate of the Temple that is called Beautiful represent?
4. What do the Jews represent in this lesson? the Greeks?
5. Can formalism be transformed into the inner conviction of the heart?

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Lesson 3 UNITY SUBJECT—*Oneness.*

July 19, 1936 INTERNATIONAL SUBJECT—*Social Service in the Early Church.*—Acts 4:32-35; II Cor. 8:1-9.

32. And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.
33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.
34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
2. How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
3. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,
4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:
5. And *this,* not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.
6. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.
7. But as ye abound in everything, *in* faith, and utterance,

and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also.

8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

GOLDEN TEXT—*He himself said, It is more blessed to give than to receive.*—Acts 20:35.

SILENT PRAYER—*I willingly give of my substance, that I may realize my oneness with the Giver of all good.*

If proof were needed of the truth of spiritual reality, it is to be found in the fact that spiritual interests unite men, whereas material interests tend to divide them and sow discord and strife among them. Enthusiasm and unselfish love spring from spiritual sources, as does the larger view that comprehends the common good in preference to the good of the self alone. It was this larger view that Jesus opened to His disciples, partly by having a purse in common with them and intrusting that purse to Judas, the most acquisitive of the Twelve, whose chief need was to master the principle that all have an equal right to the universal substance.

Before goods can successfully be held in common men must understand the truth that God is one and must desire earnestly to realize their part in the divine oneness. Otherwise communism, however acceptable its beginnings, will remain what it is today, a form of social organization in which revolution, violence, want, propaganda, and opportunism are counted justifiable. If the communists believed also in God as the first basic truth of life worth holding in common, instead of branding religion as an opiate they could be "of one heart and soul" with divine purpose. Instead we see the anomaly of a people rejecting faith in the Christ, yet elevating one of the Christ principles to the status of a religion that they interpret in

material terms. If they truly resolve, "Let us not love in word, neither with the tongue; but in deed and truth," they must in due time work out their salvation, for that way parallels the way of the Christ, the Truth, and the life.

That spiritual unity is one of the realities that bless and elevate the life of man is shown by the results that follow. Great power and great grace are not exaggerated statements but plain facts, as we understand when we reflect that good will and unselfish service are greater today than ever before among men. Municipal governments rush relief funds of flood or famine sufferers as soon as the news becomes known. Governments and individuals are quick to relieve outstanding need wherever it appears. If instead of recognizing the effects of negative thinking nations and individuals would give forethought to causes and would teach and practice constructive thinking, the relief problems that beset the world would vanish, the poor would not always be with us, and great power and great grace would belong to all people everywhere as a permanent asset.

Those who are not yet sufficiently conscious of their oneness with the universal life to feel that they wish to give up their possessions to supply the common need, may practice giving in a less wholesale but very acceptable fashion and thus gain an understanding of the principle that underlies this essential of the Christ way. Tithing or giving a certain percentage of one's income to the furtherance of Truth is an ancient but very effectual manner of gaining the universal life consciousness. To give mere money or property however does not enlarge man's consciousness. One must give oneself with one's material gift. "First they gave their own selves to the Lord, and to us through the will of God."

To give ourselves is to give our thought: not anxious, fearful, or worried, but strongly confident thought, that

the one whom we wish to help is now one with universal substance, wisdom, and power, and that his good now comes to him under divine law. This does not mean that we are to carry others indefinitely in mind in order to protect them from the effects of their ignorance and unbelief. Rather we are to give them a foretaste of the peace and sense of well-being that come to those who are identified with spiritual interests. When once they are convinced of the reality of the spiritual world they devote themselves to further discovery of its laws.

Thought and material means are not the sole forms of wealth that we can share with our fellows. We share also "faith, and utterance, and knowledge, and . . . all earnestness." These gifts that we, in common with those who are like-minded, hold as our most precious heritage from the Giver of all good, we are to employ for the advantage of all, not merely to further our own aims. Our chief universal gift is good will, and through using it fully we usher in the kingdom of God on earth and establish ourselves in the Christ consciousness.

To enter into other lives requires zeal as well as the Christ love and sympathy. Without zeal and love man's individualism would lead him along the way of the hermit, responding only to the call "Come ye yourselves apart." To develop his powers to the full he must realize his obligation as a member of society, and by way of social experience work his way out of the distractions of the natural self into the living insight and power that he needs.

To love is to give. Therefore willingness to give is sometimes the measure of one's sincerity. The one who professes love of mankind needs to show his love practically in order to be convincing. The most lavish giver of all was Jesus Christ. He employed His power to command substance in order to feed the multitudes. He used His understanding of the springs of life to raise the widow's

son from the dead and restore him to his mother. His sympathy and compassion poured forth at the sight of suffering or distress of any kind, and He never failed to relieve the situation. He gave His faith to the world, and civilization now claims that faith as its own and calls itself by His name. As we learn to follow His perfect example and give ourselves without stint to the need that confronts us, we approach in consciousness the divine oneness of the universal life, and our individual life is merged with it.

QUESTIONS

1. What did Jesus teach the disciples by intrusting the common purse to Judas?
2. Without understanding the truth of spiritual unity, can men successfully hold goods in common?
3. Name some fruits of good will and unselfish service in the world at present.
4. How can problems of relief best be solved?
5. What are the chief gifts that we are able to share with others, and how do we share them?

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Lesson 4 UNITY SUBJECT—*Helps in Concentration.*

July 26, 1936 INTERNATIONAL SUBJECT—*Christian-*
+ + *ity Spread by Persecution.*—Acts 7:59—8:4; I Peter 4:12-19.

59. And they stoned Stephen, calling upon *the Lord,* and saying, Lord Jesus, receive my spirit.
60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.
And when he had said this, he fell asleep.

1. And Saul was consenting unto his death.
And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.
2. And devout men buried Stephen, and made great lamentation over him.

3. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

4. They therefore that were scattered abroad went about preaching the word.

12. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

13. But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

14. If ye are reproached for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth upon you.

15. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:

16. But if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

17. For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God?

18. And if the righteous is scarcely saved, where shall the ungodly and sinner appear?

19. Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*Through faithfulness I touch the principle that controls the hidden springs of life.*

The doctrine of force has caused much suffering in the world. That suffering is necessary to man's development is no truer than that the rule of force and material might is necessary or right. As man learns to keep the law of love and ceases to strive about his faith, imposing it upon others whether they want it or not, he lessens the sufferings he is called upon to endure. Each phase of the divine law that he learns to observe and keep frees him by that much from the results of error.

Stephen (crowned) represents the man who is baptized

of the Holy Spirit and gets intellectually a clear understanding of Truth. He has the enthusiasm of the intellect, and undertakes to convert his hearers by argument, citing Jewish history in support of his contention. He arouses the antagonism of his hearers and is stoned by them for his plain speaking. To live at peace with one's fellows one must be willing to allow others freedom of belief as a matter of tact and courtesy.

Suffering may be accounted for in two ways. Failure to obey the divine law in any respect entails it. "The wages of sin is death," as the wages of righteousness is life eternal. As one learns to keep the whole law of life, suffering will in the same ratio become obsolete.

This explanation of suffering is negative and, like all negative things, incomplete and unsatisfactory. The second, which is constructive, has to do with desire, one of the strongest powers exercised by man, if not the strongest. Man desires above all else to know perfection and to express it. Desire is rooted in the subconsciousness or the inner kingdom. "The kingdom of heaven suffereth violence, and men of violence take it by force." Violent desire attracts to itself fulfillment, but in ways not altogether in harmony with the divine law. To express the principles of Truth more nearly perfectly man must concentrate the full power of his thought upon them and learn divine wisdom by giving himself to that which he desires. Suffering compels him to concentrate his thought on the things of God and keep it there. In a great crisis even an avowed atheist will be found praying earnestly to the God he has denied, for deliverance.

Stephen was crowned with zeal and enthusiasm, he had the gift of the Holy Spirit, but he permitted his vision of Truth to carry him away from consideration of his hearers. He lacked tact, and it took violent death to bring home to him the principle that love is the great and first commandment of the law. "Lord, lay not this sin

to their charge." Too late he remembered to pray for those who disagreed with him, instead of telling them what he thought of them.

Stephen's combative methods sowed the wind, and his fellow Christians reaped the whirlwind in the great persecution that "arose on that day . . . against the church which was in Jerusalem." The power that one man through his I AM expression gives to error continues until it is checked by a strong realization of Truth in the mind of some one who understands the law. "They were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles." The apostles had been taught the law of love and nonresistance by Jesus and, keeping this, were saved from attack.

Saul of Tarsus represents the will. Before his conversion he was as zealous for the traditional faith inherited from his fathers as Stephen was for the Christ faith. Saul's work at that time was one of violence. He entered homes and dragged men and women out of them to prison. Those who escaped him went about Judea and Samaria preaching the word, and Truth was made known in this way outside Jerusalem. The personal will is not based on understanding and ignorantly scatters the forces of good. But good, wherever it may be found, is an active principle and continues to exert a constructive influence that is in keeping with its nature.

Adverse experiences are not strange or mysterious visitations. They all come under law. No strange thing happens to us when we reap as we have sown. That law is observed even in the natural world. If it behooved the Christ to suffer and to enter into glory, it behooves us likewise, and we shall concentrate more effectually for being made to remember our present help with quickened emotion and heightened desire.

To suffer as a Christian is to be judged by personal judgment and pronounced guilty in accordance with pre-

conceived theories divorced from Truth. To accept in the spirit of meekness and understanding the reaction to one's own thoughts and acts is Christlike. Tolerance and understanding can come to man only through the broader view that sees the good of all and is willing to make the individual good secondary to that of all men.

Judgment begins "at the house of God" (the body) when man's thoughts and actions begin to bear fruit in circumstance. When man fails to keep the law of life his failure soon becomes manifest in the body in the form of discomfort and finally suffering.

The prophecy that "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more" foreshadows a time when we shall keep the divine law fully and gladly. In no other way can we escape suffering. As we become obedient to the "gospel of God" our ideals no longer outdistance our demonstrations by such lengths as to cause us heartache and struggle in our attempts to overtake them. To keep the law is to bring ideals within reach of earnest practical effort to realize them.

QUESTIONS

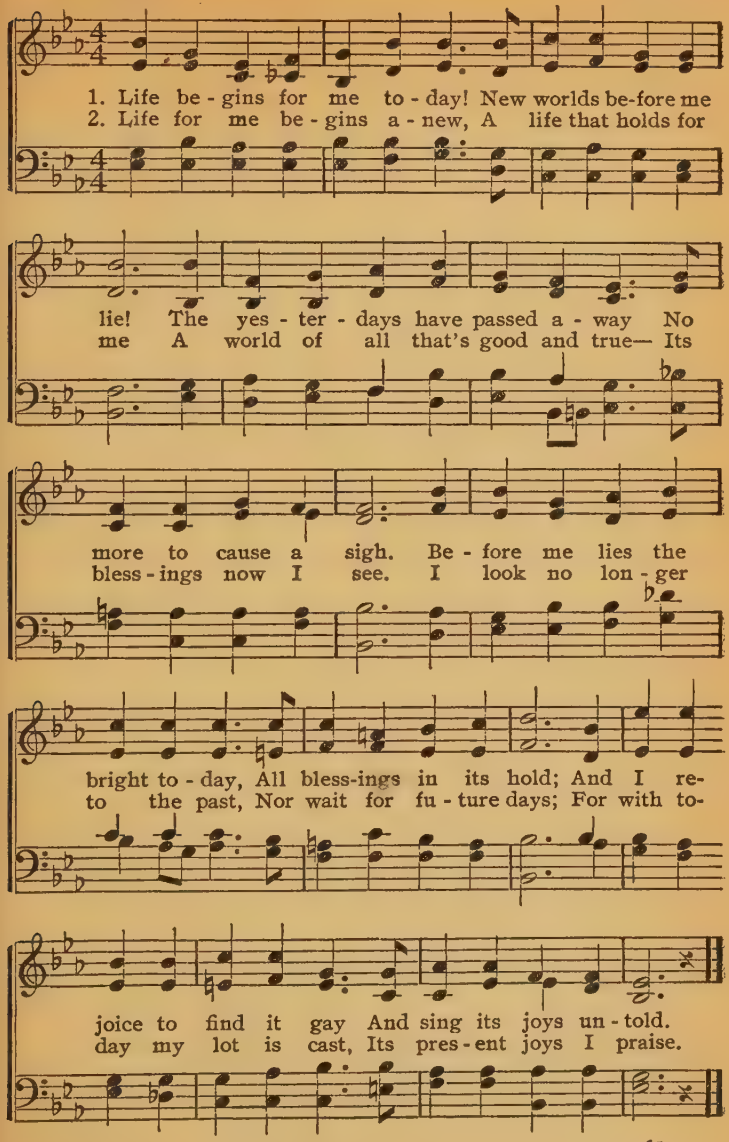
1. Is suffering necessary to man?
2. What does Stephen represent?
3. Account in two ways for the presence of suffering in the world.
4. Why were not the apostles included in the persecution following the death of Stephen?
5. Interpret the statement "The time *is come* for judgment to begin at the house of God."

ISAIAH SAID: *Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon*

LIFE BEGINS FOR ME TODAY

Words by
F. B. WHITNEY

Music by
FRANGKISER



MEDITATIVE PRAYER

By Blanche Marie Peters

Loving Father, it is good to draw near to Thy benign presence and feel the comforting influence of Thy warm love rekindling divine benevolence in my heart.

My gratitude knows no bounds when I recall the innumerable times that Thou hast guided me out of the wilderness of sense-thought creations and lifted me out of the depths of doubt and despair, to set my feet once more on the solid rock of faith.

As I think of times past when I was confused by the maze of carnal illusions, believing them real, and my soul was cast down with sorrow and disappointment, and Thou didst open unto me a new consciousness where only love, wisdom, and beauty reigned, then my heart overflows with joy and gratitude.

I thank Thee for the blessed privilege of communing with Thee in the holy tabernacle of my body temple, in the heaven of perfection and inspiration.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

CHRIST LIGHT SHINES INTO MY MIND, AND I AM WISE.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

Quite a few of our students ask why we emphasize Jesus Christ so strongly in our writings and statements of Truth. Spiritual psychology proves that the name of a great character carries his mind potency and whenever or wherever his name is repeated silently or audibly the attributes of that individual become manifest. Jesus Christ knew this and commanded His disciples to go forth in His name. The marvelous works they did proves that they exercised power far beyond anything warranted by their education or previous ability.

Every thinker who studies the life and teaching of Jesus readily admits that He attained an understanding of spiritual things far beyond that of any other man who ever lived. His mind touched heights far beyond those of other advanced searchers for Truth. As we unfold spiritually we see more and more that Jesus understood the finer shades of metaphysical reasoning and related His mind and body to both ideas and their manifestation in the world.

Jesus demonstrated that He understood the healing power stored up in the body, which He said is released through faith. "Thy faith hath made thee whole." Jesus identified Himself and His name with the sacred name of the Hebrew dispensation, Jehovah, and added another link to that long chain of names and events that brought forth the perfect man idealized by God-Mind, Jesus Christ.

As a directive head is essential in an army, militant or spiritual, so in every forward movement of the human family there must be a leader. The leader is chosen because of his ability as a demonstrator of the principles adopted by the group he represents. The religious principles taught and demonstrated by Jesus were not origi-

nated by Him, nor did He claim them as a "discovery." He said that Moses wrote of Him, and He often quoted Moses, but with an interpretation quite different from that of the popular religious leaders. He told them that they studied the Scriptures, expecting through them to attain eternal life, when the only way to attain that life was through Him, and they would not come to Him. Right here Jesus emphasized the spiritual man, the I AM identity in man, as the only way by which man can enter the kingdom of God.

Jesus was undoubtedly the greatest exponent of the impersonal I AM that is revealed to man when he opens up the supermind within his own soul. Jesus Christ's real name is *Jehovah*-I AM. The personal man, Jesus, is merely the veil or mask worn by the spiritual man, Christ or Jehovah. We are all in our personality, wearing the mask that conceals the real spiritual I AM. Jesus shattered that mask and revealed the real man. He also taught the way by which we may all do what He did and thus fulfill the destiny implanted in us by the parent Mind.

Thus we see why we accept Jesus Christ as the paramount and only safe leader into God's kingdom. He did not stress outer things or personal demonstrations as evidence of spiritual power. He warned that there would be many who would come in His name, with the cry of "Lo, here" and "Lo, there"; but "believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." "The kingdom of God cometh not with observation . . . for lo, the kingdom of God is within you."

There are many distractions from the one door into the inner kingdom and many voices calling to us that they will show the easy way, but Jesus Christ is the only one that appeals to those who are grounded in principle.

Any declaration man may make, in which the name

Jesus Christ is used, will contact the spiritual ether in which the Christ I AM lives, and open the soul and body to the inflow of what corresponds to ultraviolet healing rays. These healing rays are very much superior to the same rays that filter through the sun or our best medical appliances, because they minister to the mind as well as the body.

As Jesus Christ touched the all-providing Mind, so we through Him may make the same contact. It is not necessary to understand all the intricacies of the law; the Christ mind which we invoke will begin its work in our soul and the understanding will follow. You may be bound by material conditions, like Paul and Silas in prison; then make your prayers in the name of Jesus Christ, sing your songs in the darkest hour, and as you sing the doors will open, the bonds be broken, and your freedom be a living demonstration.

HEALING THOUGHT

I am raised to perfection in mind and body by the healing power of Jesus Christ.

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PROSPERITY THOUGHT

The plenty of the Father is now mine, as promised by Jesus Christ.

USE FROM JULY 20 TO AUGUST 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ TWO WEEKS ago I lay upon a hospital bed unable to move or speak. Today I am up walking around the house a little, enjoying my meals, and knowing that each day shows a marked improvement over the day before. Nothing in all my life has given me such courage, strength, and patience to live each day as it comes as do your beautiful healing messages of Truth. Thank you for your prayers for me. I know that your help made this journey to the hospital much easier, for God in His wisdom doth all things well. May God bless all that you do. —*E. R. B., Cleveland, Ohio.*

■ ■ SEVERAL months ago I wrote to you for prayers. My condition was supposed to be serious, as I had a dilated artery. I was unable to do a thing. I am happy to tell you that I am now able to do most of my work, I have gained in weight, and I am greatly encouraged. I pray that God will bless you for the wonderful work you are doing. —*E. B., Detroit, Mich.*

■ ■ SOME TIME ago I had a severe attack of arthritis. My hands were so swollen that I could not hold a pen, so my husband wrote to you to pray for me. Through your prayers I have found healing and the perpetual light of the Christ, which can never be taken from me. I am happy to tell you that I have improved daily, and am feeling

fine now. I ask God to bless you, each and every one. I am very grateful to God and to you for this healing. I inclose a love offering with my heartfelt thanks.—*M. J., Los Angeles, Calif.*

■ ■ I TELEGRAPHED to you a week ago for prayers for J——, three years of age, ill with pneumonia. He began to improve the day after I had wired you. Doctors and nurses say that his recovery is a miracle. I give thanks to God for his health and to Silent Unity for its wonderful contact with Spirit.—*H. W., Little Rock, Ark.*

■ ■ I WRITE this letter with a heart full of thanks for your prayers. My condition has improved so much that the trouble has almost disappeared. The affirmation you sent with my last letter has seemed to mean more each time I meditate on it. The doctor is well pleased with my progress, and I know that with Spirit all things are possible. The Unity teachings have done so much for me that I hardly know how to express my gratitude in words. My world has been entirely remade, and I know it will become finer in every respect as my understanding and faith develop. Inclosed please find a love offering with my sincere appreciation.—*M. H., Houston, Tex.*

■ ■ I WAS troubled with nervous convulsions every time I got overtired. I wrote to you on the advice of my husband, who suggested that I follow your instructions and apply your help. I put your teachings into practice and the condition soon left me. Both myself and my family want to express our sincere thanks and deep gratitude to Silent Unity for its wonderful healing power.—*M. H., Harrisburg, Pa.*

■ ■ I WROTE asking you to pray that I should get rid of a very severe pain in my side. It is wonderful what your prayers can do. The pain is entirely gone, and I am feeling splendid again. Your letters are an inspiration,

and I want to express the appreciation of both my husband and myself for your help to us so many, many times. Your work is indeed a blessed thing, and may God bless you all.—*Mrs. L. D. H., Wellington, Ohio.*

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FILLED WITH PLENTY

■ ■ I AM HAPPY to report to you that my husband went to work this morning. We are overjoyed at this answer to prayer through Unity. We are grateful to you and your workers, and may God bless each one that helped to bring about the manifestation of God's power, for it is His work indeed. God bless you all.—*A. M. S., Gary, Ind.*

■ ■ A THOUSAND thanks cannot express my gratitude for the help that I have received through your prayers. I have received a promotion where I work, and it's a year-round promotion, praise God. This has proved to me that God is supreme in all things and that there is power in prayer.—*W. N., Terre Haute, Ind.*

■ ■ OUR PRAYERS have been answered. I have a wonderful position, with twice the salary I have been getting for the past few years. I take this opportunity to thank you for your prayers, and I praise God for His help. You have led me in the path of righteousness, peace, and true success.—*R. A. P., Chicago, Ill.*

■ ■ SOME TIME ago I wrote to you asking for prayers and advice. It is with joy and thankfulness that I can now report a decided improvement in our financial affairs. Not only has our business improved, but I know your prayers are helping us in all that we undertake. Thank you for your interest and help.—*V. C., Mansfield, Mass.*

■ ■ I WROTE to ask you to pray for me in my new position. From the moment I wrote to you I had most wonderful results. I thank God and you for this wonder-

ful help. I am inclosing an offering with my sincere gratitude.—*C. L., Thomasville, Ga.*

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HE SHALL HAVE ABUNDANCE

■ ■ THANK YOU for your most beautiful and wonderful prayers during the time of my bank drill. I am continuing to use the affirmation you sent with the last bank, and each time I say this prayer I feel renewed, refreshed, and strengthened. May God's richest blessings attend you for your good work.—*E. C., Kingston, Jamaica, B. W. I.*

■ ■ I AM NOW sending in my bank savings. I cannot tell you in flowery language what the prosperity bank drill has done for me in changing my thoughts of lack. There is always money for my needs, and I am very thankful. God bless you all.—*L. W., Manasquan, N. J.*

■ ■ I AM GLAD to write you that since using the prosperity bank drill I have been greatly helped and prospered. Each day I can see my good flowing in to me, and life has become a great and joyful adventure. Thank you from the bottom of my heart for your prayers and help, dear friends. God bless you.—*Mrs. B. B., Syracuse, N. Y.*

■ ■ THROUGH the use of the prosperity bank drill my consciousness of God as my unfailing supply is growing stronger day by day. I deeply and gratefully appreciate your prayers. I have been able to dispose of some property and am comfortably situated in a cozy little new home. I thank God daily for the many rich blessings that are mine, and I thank you again and again for all your help and encouragement.—*Mrs. C. B. M., La Crescenta, Calif.*

■ ■ I HAVE been wonderfully blessed through the use of the prosperity bank drill and your help. My understanding of the wonderful works of God becomes greater,

and it seems that I am daily increasing in wisdom and in strength. Please send me another prosperity bank.—*M. P., Tacoma, Wash.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ THE ANNOTATIONS on the returned lesson bring me the rich blessings of a deeper realization of Truth. Before finding Unity I didn't accept the omnipotence of good, not knowing that the reason and the evidence of the senses were not a sufficient basis for judgment. Unity brought me the understanding that the intuitive faculty has a legitimate place in man's life. This meant great relief and joy to me, for although the omnipotence of good was ideal and desirable, my reason forbade me to accept it. Such radical statements as *"There is only one presence and one power in the universe, God, the good omnipotent"* always stirred up so much inner conflict that I avoided them except when I had time to work the matter out. Through the correspondence lessons this difficulty has been displaced by a clear conviction of the fundamental goodness of all things. This is one of the finest experiences I have ever had.—*L. S., Joplin, Mo.*

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MY HELP COMETH FROM JEHOVAH

■ ■ I ENJOY both UNITY and *Weekly Unity* very much, and receive both help and inspiration from the articles. Be assured that you have my prayers for your continued helpfulness and prosperity, and may God bless you as an organization and also as individuals.—*L. T. C., Poquonock, Conn.*

■ ■ I CAN HARDLY wait till UNITY magazine arrives with its inspiring messages, its stories and parables. It has helped me to think better, to live better; in fact, my world is changed so that there are no words to express my gratitude. I herewith renew my subscription, and may

God bless you all for your grand and noble work.—*E. A., Chicago, Ill.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ WE ARE sending you this note of thanks and a love offering. Since we commenced our study of divine law we have been greatly blessed and prospered. We want to express our sincere thanks to you for pointing out the way to us. Our lives are harmonious and all our affairs arranged perfectly. Unity teachings have meant much to us, and the work you are doing is of great help to all persons who seek to live according to the laws of the Father.—*Mr. and Mrs. F. A., Victoria, B. C., Canada.*

■ ■ I ASKED you for prayers and prayed with you unceasingly. Now harmony is everywhere in my life and my home a heaven. I am inclosing a love offering and I am most grateful for your help.—*L. H. S., Williston, S. C.*

★ ★ ★

I AM THE LIGHT

■ ■ I THANK you deeply for your prayers. God has heard and answered them. I praise Him continually for the illuminating joy and light that shines to every corner of the universe. There is so much happiness in life, so many blessings to share. We are indeed grateful for the many expressions of God's love. The blessing of work is great, but my mind is filled with the deeper spiritual understanding that is so wonderful and uplifting. It has always been my desire to see God everywhere, and now I do.—*R. H., Boyup Brook, Western Australia.*

■ ■ I HAVE been richly blessed in all my undertakings. I thank God for His great light which has illumined my life and shines upon me. I stand steadfast in faith, knowing that God will show me the way to a brighter,

happier life. I bless each member of Silent Unity, and I thank you for your help and prayers.—*L. P., Indianapolis, Ind.*

★ ★ ★

HE IS MY REFUGE

■ ■ I AM ENJOYING health and freedom, and other blessings too numerous to mention are being showered upon me. I am truly happy in realizing that God's will for me is unlimited good. I wish to thank Unity for the many kindnesses to me. Your teachings are indeed very close to God and are instrumental in enabling many of us to contact Him. Your work increases and progresses toward good always.—*A. P., Pittsburgh, Pa.*

■ ■ I WROTE YOU about a month ago for prayers that my husband might improve in health and get work. I am happy to say that he received work almost immediately, and his health has improved materially. We feel that God is indeed good to us, and we are grateful to you for your help.—*P. A., Jacksonville, Fla.*

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UNTO US A CHILD

■ ■ I WANT to thank you for your prayers when my baby was born. I had a very easy delivery and am gaining strength rapidly. Your letters and prayers gave me much strength and courage and wiped away all my fears. I am very grateful.—*Mrs. E. L. H., Dallas, Tex.*

■ ■ SEVERAL months ago I gave birth to a lovely baby girl. She is perfect in every respect and a real blessing. I thank Silent Unity most sincerely for the prayers that helped me in making my baby's birth so easy and quick. I am inclosing a love offering. Your services are invaluable, and may God bless you.—*Mrs. E. L. B., Warren, R. I.*

HIS TRUTH IS A SHIELD

■ ■ I WANT to tell you of a miracle. We live on a fruit ranch, where a freeze is a tragedy. Not long ago the radio kept reporting freezing weather coming. You can imagine our feelings. The orchards were about to come into bloom, and the four acres of tomatoes were in the first leaf. We had escaped thus far, but with the temperature at 72 and warnings of a 24-mile freezing wind our hearts were filled with despair.

The wind struck while we were at supper. In a few minutes the temperature had dropped to 60. At nine o'clock it was 35 degrees. I tried to read but finally turned out the light, and as I sat there I began to pray. As I prayed a sentence came to me: "If you really believe, all things are possible." Then I prayed for faith and belief to help my unbelief. I seemed lifted out of all material things for a time. When I realized things again, the wind had ceased and it was raining heavily. I knew that all danger of a freeze was over and my thankfulness came in such a flood as almost to overwhelm me. May God bless you for your wonderful teachings that have shown me the way, and may your work become greater and greater all the time.—*L. H., Harlingen, Tex.*

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STUDY TO BE QUIET

■ ■ I AM VERY HAPPY that I passed the recent nurses' examination and am now on a case at the hospital. I am very grateful for your prayers. It seems that my cup is full and running over with blessings. God bless Silent Unity for its help.—*J. D., Tacoma, Wash.*

■ ■ A FEW WEEKS AGO I telegraphed you for prayers that I might graduate from high school. Thanks to God and to Unity, I did graduate, and I have confirmed my faith in Him.—*B. D., Akron, Ohio.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

> I like the Unity teachings, but there is one point that gives me a great deal of worry: that heaven is here and now and not after death. Two years ago my sister passed on, and the thought that there is nothing better for her after death continues to grieve me.—*Extract from a letter answered by Silent Unity.*

Life is eternal and God's love is eternal!

Life is not limited to forms of life that we can see. Your sister's body was not she, for she is Spirit. Therefore you may know that she lives as Spirit and that God's love still infolds her and guides her on her way.

While we believe that it is God's will for man to perfect his body temple and not give it up in so-called death, still the one who has passed through death receives another opportunity or opportunities. He can again clothe his soul in a garment of flesh in order to demonstrate his glory as a son of God. Between expressions we know that man's soul and spirit are with God and that His love meets every condition, every circumstance. You have no cause to feel worried about your sister. She will be led along the path of spiritual progress as she is able to accept, and will be transformed from glory to glory even as has been promised us. God's holy purpose shall be fulfilled in her and for her. Rejoice and no longer entertain grief or sorrow or regret. Joy is of the Spirit but sorrow is of the mortal. Rejoice that God's Spirit indwelling in them is drawing all men up to Him. God within we call

the Christ. Each individual has a Christ or divine self. Jesus expressed His Christhood and became Jesus Christ. Did He not promise us that we should follow after Him and do the things that He did, and even greater things?

Man will spiritualize his thoughts and his body, and even the world will become spiritualized as this takes place. All will be kept in harmony. The kingdom of heaven is within and all about us. The Truth shall set men free from error thoughts and conditions, and God shall be glorified!

★ ★ ★

> In my morning's mail was a letter from a creditor with a stern demand for money. My purse contained eleven cents. Should I declare this situation a lie, affirm "There is only God," and not go near my creditor?—*Question answered by Silent Unity.*

Moving pictures vividly present to us episodes and dramas that are closely akin to the experiences of our everyday life. For a time, while we are gazing at them, we almost feel that these things are actually happening and existing. We know however that the picture is but a man-made production and has no "reality" compared with the events of which it is a picture. It exists, but it is not "real and true" in the sense that the original was.

So it is with negative conditions. They do exist, because we have manufactured them through our own negative thinking, but this does not make them true in Spirit.

Being without sufficient substance to meet our daily needs is a negative condition. This is the condition that is the "lie," for the truth is that God has provided abundantly for all our needs.

Should we purchase something for which we do not have the money to pay, we place ourself in debt for it. The debt exists and is an obligation; we cannot call it a lie. We must pay our just debts, for we have received the

value of the thing for which we are indebted.

In regard to the situation you mentioned, we suggest that the debt and the conditions surrounding it should not be called a "lie." The only lie is that there is not the money with which to efface the debt. Your work then is to enter into the consciousness that you are one with God, one with His inexhaustible substance, whereby you have plenty to meet this and every other need. Rest in the absolute assurance that God's will for you is plenty, and that He is mighty to bring your good into manifestation through His own wisely chosen channels. Place your full faith and trust in Him and do not doubt that He will cause to become manifest plenty of money, plenty of food, plenty of clothes—plenty of all that you need to make your life harmonious, joyous, and glorious.

We are praying steadfastly with you for your guidance, for renewed understanding, for wisdom in handling all your affairs, and for a rich outpouring of God's substance in mind, body, and affairs.

★ ★ ★

My husband and I have been drawn into a circle of telepathy which is causing a great deal of mental suffering to us and to others. We have done all we can to break this mental grip, but so far we have not been successful. Will you help us with your prayers to find the way out of our difficulty? —*Question answered by Silent Unity.*

It is a real joy to pray for you and your husband, for we know that you need not be influenced by any "circle of telepathy." During our periods of communion we see each of you centered and poised in the Christ mind.

You and your husband have absolute power over all your thinking, and you may be continually free from all seeming negative influences by realizing the Truth. The real mind of each of you, the Christ mind, knows only the realm of harmony and peace. Lovingly turn away

from all undesirable thoughts, that the Christ mind may have complete expression. It is especially wise to be free from any tendency to "fight" seeming negative influences in your thinking. When a thought that is not desirable comes to you, you need not analyze it or give attention to all the ideas connected with it. You may be free from inharmonious thinking by simply declaring your freedom in Truth, knowing that you are centered and poised in the Christ mind.

★ ★ ★

How can I express my divine self?—*Question answered by Silent Unity.*

Jesus Christ taught that the kingdom of heaven is within man, a state of consciousness in which man realizes his divine self and is ruled by the divine law of love. All of us are in the process of expressing this divine self as completely as did Jesus Christ, and this is the great overcoming. This is attained not by elimination of adversity through force of will and intelligence, but by realization of the Father's love and power, and by the expression of this in loving service. This you are doing.

★ ★ ★

Does Unity teaching give assurance that those who have passed on know how much we here love them?—*Question answered by Silent Unity.*

It makes us glad to know that you have been sustained and comforted through the power of faith and prayer. All creation is bound together by the great love of God and it is logical to assume that all persons share that love, regardless of their present form of expression. There is no doubt a different set of values for those who are no longer in the three-dimensional world but surely they know the same love. Your own love for your husband will allow you now to release him into the larger love of God with the assurance that all is well.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

IS YOUR QUESTION IN THIS LIST?

Q. What is the purpose of the Unity Training School?

A. To provide a course of metaphysical instruction for those who seek a deeper understanding of Truth?

Q. Is not the primary aim to educate students for the Unity ministry?

A. The aim is twofold: To meet the needs of those who wish to express Truth more fully in an individual way, and of those who desire to prepare for the work of teaching and healing.

Q. What length of time is required for completing the course of instruction?

A. To complete the four-year course a minimum attendance of one month each summer is required.

Q. What is the amount of the tuition?

A. The School is supported entirely by love offerings, each student giving in proportion to his means and appreciation. The compensation for tuition is not to be confused with the payments for rooms and meals.

Q. Where is the Unity Training School located?

A. The School is conducted at Unity Farm on Highway No. 50, not far from Kansas City, Missouri. Well-equipped buildings with dormitories, set in delightful surroundings, make an ideal place for study and spiritual growth.

Q. Where can I obtain full information about the School?

A. Write to Unity Training School, 917 Tracy, Kansas City, Missouri, and ask for the School prospectus for 1936. It will be sent to you free of charge.

"THE TRUTH SHALL MAKE YOU FREE"

Do you feel that you are limited and bound by the circumstances of your life? That there is no escape for you? Jesus Christ came teaching the gospel of freedom and it was He who said, "Ye shall know the truth, and the truth shall make you free."

Adversity can have no power over you except the power that you grant it, and there is no problem too difficult for Truth to solve. Take up the study of Truth and let it guide you into a realm of perfect freedom. The Unity Correspondence Course is designed to meet the needs of home students of Truth. It has helped thousands to find freedom and it can help you. For full information write to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

HAWAIIAN PRISONER TESTIFIES

"To the glory of God I am acknowledging receipt of the Unity literature for which I sincerely say 'mahalo nui,' thanks a lot. Since reading *Lessons in Truth* something wonderful has happened to me. I can read without my glasses, which I couldn't do before. Then last night I was in the grip of rheumatic pain—it was something awful. A prayer from a tract came to me, and after I had meditated a while the pain left me and I went to sleep. I will endeavor to do my little bit to spread the teaching promulgated by Mr. and Mrs. Fillmore."

Silent-70 does an extensive work among institutions in foreign lands, and its ministry is made possible by love offerings from loyal friends of Unity.

This month

IN OTHER UNITY PERIODICALS + + +

MYSTERIOUS HOUSE BY THE SEA

Just when it was time to discuss vacation plans Great-uncle Jeromy came along and insisted that the Banks family go to his seashore place, "Friendly Harbor," to spend the summer. Mother had told them so much about her visits there as a child that Tom, Dick, and Harriet could hardly wait to see it. In a surprisingly short time they were on the train bound for Friendly Harbor. And what do you suppose happened when Mother took out the keys to unlock the front door? The story "The Secret of Friendly Harbor" promises to be one of mystery. It is a five-part serial by Eleanor Hammond beginning in the July number of *Wee Wisdom.*

"MY BUSINESS CANNOT FAIL"

John Thanward had seen his business saved just as it was on the verge of ruin. He had seen God's hand setting man's affairs right. No wonder he now could victoriously declare, "My business cannot fail." How the Thanward Rubber Company was miraculously saved just in time from a catastrophe that threatened to wipe out its busi-

ness is told by James Heath in "A Story of Faith," a three-part serial beginning in July *Good Business.*

AWAY WITH THE INFERIORITY COMPLEX!

A person sometimes lets a pronounced inferiority complex prevent the development of his God-given talents. He does not lack ability but fails to back it up with faith and ambition. What are you doing about your talents? It is time to look your excuses in the face, recognize them, and dismiss them. Read "Develop Talents and Bury Excuses," by W. G. Montgomery (adapted by A. Muir Owens), in the July number of *Progress.*

"THEY SHALL MOUNT UP AS EAGLES"

Men eager to accomplish things sometimes find themselves weary and defeated because they have not learned to let their thoughts soar above limiting conditions. F. B. Whitney suggests that they enter into the winged consciousness that puts earthly limitations and conditions far below their feet. He has written "Take the Wings of the Morning" for the July number of *Unity Daily Word.*

MONOTONY OR ADVENTURE?

What is it that transforms the experience of living from dull monotony to happy adventure, that enables one to swing along in the actual rhythm of life? There is a talisman by which you can gladden all that you touch in life and all that touches you. Would you like to have this talisman? In the July 4 issue of *Weekly Unity,* Norma Knight Jones tells you what it is and how to possess it. Read her article entitled "Be Joyous."

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford
Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth
Inglewood—Galpin, E., Unity, 426 E Queen
Ione—Merriweather, Hazel, Unity Cen
Long Beach—Newman, L., Unity, 432 Locust
Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire
N Long Beach—Blakeney, Mellie, Unity, 1128 Artesia
Oakland—Emery, Rose, Unity Cen, Ebell Club bldg; Morse, A., Unity, 5365 Bond
Pasadena—Stack, L., Unity, 11 N Oak Knoll
Richmond—Tiller, Beulah, Unity, 146 2d
Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall
Santa Anna—Newman, L., Unity Soc, Commercial bldg
San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead
San Francisco—Hulbert, Robert, Unity, 126 Post
Santa Crus—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield
Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona
Stockton—Batson, H., Unity, 822 N Center
Van Nuys—Hider. M., Unity, 14550 Victory
Whittier—Newman, L., Unity, 410 S. Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg
Denver—Burkle, Ethel, Temple of Prac Chr, 1555 Race

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan
Lakeland—Hennessy, L., Unity, 321 S Mass
Orlando—Moore, Ocoa, Unity, 409 S Orange
St Petersburg—Young, J. W., Unity, 646 5th ave S
Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E. Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State
Decatur—Daughtry, M., Unity, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E
Des Moines—Stitt, B., Unity, 42 & Rollins
Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel
Waterloo—Richardson, G., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel
Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg
Grand Rapids—Bailey, I., Unity, 61 Sheldon
Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton
Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc. 913 Tracy
St Joseph—Morgan, Rex, Unity, 12th & Felix
St Louis—Eilers, Fred and Hilda, S S Unity Cen, 5205 S. Grand; Abbott, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel
Bozeman—Wessel, Mary, Unity, Baxter hotel
Butte—Wessel, Mary, Unity Cen, Y M C A
Great Falls—Huhn, V., Unity, Dunn blk
Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Schopf Mabel, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 8 Albee square
Buffalo—Brown, A., Unity, 1372 Hertel
Chautauqua—Richards, Ella, Unity, 49 Scott
Jamaica—Pomeroy, Ella, Unity, 89-39 163d
New York—Lynch, Richard, 10 E 43d
Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University
West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Canton—Maloney, Jessie, Unity, 203 6th st N W
Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Dan Waggoner bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 2026 Ave. C, Scottsbluff, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton N. Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave
Tucson—Divine Truth Inst. 139 E 4th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Truth Cen, Southern hotel
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S. Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 414 W 6th; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S. Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The

Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Cen, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen, (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Unity Fellowship, Piedmont hotel; Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 122½ Idaho

ILLINOIS

Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th St

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col) 221 W 142d; Brentano's 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave; R. Walter Callaway, 33 W 39th
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga
White Plains—Unity Cl, Roger Smith hotel

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th Ave W
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—Unity Cen, 36 & 37 Upper Thames st; L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

How many times have you asked yourself, How did Jesus look? What must His eyes have been like? What was the quality of His voice? as well as countless other questions regarding the physical Jesus? In his book *The Contemplation of Christ* Ernest C. Wilson paints for you an inspiring word picture that will answer such questions. Study this book and discover the Master as "a living, radiant, loving, and very companionable presence."

Her Wish Came True

"I have always wished that there might be a Unity publication in Braille," writes Miss A——. "Now that my wish has come true, I want to thank you most heartily for the magazine not only for myself but for other blind people who I feel sure are glad to have the opportunity to read the magazine for themselves."

Some one made it possible for this girl to receive *Unity Daily Word,* and we feel sure that this some one has been greatly blessed in return. For more than a year *Unity Daily Word* in Braille has been going free of charge to blind persons who are familiar with grade 1½, and this good work is carried on by means of love offerings from Unity's friends.

How to Pray in Stillness

When you enter the silence do you find it an effort to concentrate wholly on your prayers? Do unbidden thoughts disturb your meditation? In the chapter "Concentration and Consecration" in the booklet *Beginning Again* F. B. Whitney tells you exactly what to do when these disturbing thoughts arise. You will find the teaching of this booklet an incentive to make a new beginning in your spiritual progress.

Lovingly in the Hands of the Father, in its new jacket of blue and black, will make a bright spot of color on your bookshelf. But its attractiveness does not stop with the cover. The contents are even more delightful. Evelyn Whitell has put into this book a group of stories based on the actual experiences of persons who have demonstrated with the help of Truth. The problems discussed are of general interest.

A Gift with a Tenfold Blessing

"Some time ago," writes Mrs. H——, "I asked if Unity literature could be sent to a home that needed it. You kindly agreed to send one free subscription, and *Wee Wisdom* was selected for the child. In gratitude and encouragement to the one who gave it I wish to report on it. The little girl shares *Wee Wisdom* with another child whose family has been on relief. Then she takes it to school where it is read aloud by the teacher. Afterward she forwards it to two children in another town. So you see as many as forty children are benefited by it, and I have no doubt that the one who gave it put a tenfold blessing upon it."

There is real joy and satisfaction in blessing others in this way. Would you like to have this experience by joining the Help-One-A-Month Club and sending one subscription a month to some person? If you prefer, we will select a name for you each month from the list that we have on file. To become a member, just indicate your desire on a card addressed to the Help-One-A-Month Club, 917 Tracy, Kansas City, Missouri, and let *Unity* be your first gift subscription.

It is a fine thing to exercise and train the muscles of your body, but it is of still greater importance to train your thoughts. Cultivate rich ideas day by day. Practice thinking and speaking only in a constructive way and notice the change in your life and affairs. Charles Fillmore's *Directions for Beginners* is a booklet that will help you to discipline your thoughts and obtain the desired results. It is especially helpful to beginners in the study of Truth.

Helped by Progress

I have been taking *Progress* this year, and I find it an inspiration from cover to cover. The stories have such high thoughts! Often the way the characters express themselves makes me go back over the story so that the good things can sink in, and I find myself remembering the lines when things go contrary to the way I wish or plan. I have passed it along to a friend, and now that she has subscribed for it I pass it on to another friend and her family.—*C. M. B.*

The editors of *Progress* are grateful to C. M. B. for her interest in the magazine and her introduction of it to others. May *Progress* continue to bless her and her friends.

When you hear a piece of good news, do you immediately say, "That's too good to be true"? Instead why not say, "It is good enough to be true"? This is what Imelda Octavia Shanklin suggests on page 73 in her book *What Are You?* and explains clearly why you should make this claim. Read the whole chapter "The Real and the Fictitious" and learn to identify yourself with all that is true and real.

Unity periodicals are handy to slip into a traveling bag, and they make delightful companions for a train, plane, or boat trip. For a going-away gift to some friend, order a subscription for a Unity periodical, and have the first number reach him just before he leaves. He will enjoy it on his trip and look forward to receiving another copy on his return. If there is a child in the party, include *Wee Wisdom* for him. It will be a joy to the child and a real help to his parents in diverting him on the journey. Unity periodicals are priced at $1 a year each.

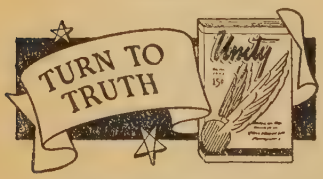
Dedication

F. B. Whitney dedicates his book *Mightier than Circumstance* "to you who, taking up this book, take a forward step in proving yourself mightier than any circumstance in your life." If you are seeking happiness, then read the chapter "The Secret of Happiness"; if your sup-

ply seems to be limited, read "You Are Unlimited." There are thirty-six other articles, each one offering a solution to a problem that may find a place in your life. This book also contains a number of helpful and inspiring poems.

Have What You Want

If a man in the street were offering twenty-dollar gold pieces for sale at fifty cents each, would you be one of the buyers? Gardner Hunting says that most people are shy of anything that promises too much, because they have heard over and over again that "you cannot get something for nothing." He talks about this in "The Come-Back," a chapter of his book *Working with God*. He also gives a formula for success that cannot fail to bring you what you want. This chapter alone is worth the price of the book.



Norma Knight Jones has written an article for the August number of *Unity* that will show you how to convert your problems into blessings. She tells how at one time she was so burdened with troubles that she felt like Atlas carrying the world on his shoulders. But a dear friend pointed her to the way of Truth and as she tells of the great change that took place in her life, of the new joys that she experienced, you will feel the urge to let go of every disturbing factor in your life and find peace just as she did. Her article is called "Obstacles or Opportunities?"

Booklets by James Allen

You cannot read James Allen's booklets without feeling the urge to put their teaching to work in your life, for each is rich in inspiration.

Through the Gate of Good is a comparison between religions and Religion. The latter, being life itself, endures forever, says the author.

Out from the Heart is for those who are seeking to attain self-perfection. It lists both right and wrong mental conditions and their effects.

These booklets are priced at 25 cents each.

What Unity Stands for

If you would like to familiarize yourself with the thirty-one points of the Unity belief, send for *Unity's Statement of Faith*. This small booklet states in a few words exactly what Unity stands for.

Unity Books and Booklets

For Beginners	Caroline Napier	*English* or *German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Adventures in Prosperity	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	Where Blessings Begin		.10
	Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Use Your Fairy Wands

You can have peace, plenty, health, and happiness by making use of two fairy wands, thoughts and words. Think and speak the good that you desire. Keep on until constructive thinking and speaking are as natural to you as breathing, and when they actually become a part of you, you will get astonishing results.

The Prosperity Bank drill will remind you to make the right use of your thoughts and words, to drive out fears and worries, and to cultivate a consciousness of ever-present good. While you use the Bank drill Silent Unity co-operates with you in prayer for your success. Send for a Bank today and let it help you. At the same time order *Unity* for friends who seem to be in need of its inspiring message.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and enter a year's subscription for *Unity* for each of three friends. I will save $3 in the Bank to pay for my order.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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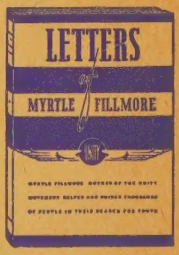
A new grip on life • • •

"Only recently we became acquainted with your wonderful Unity teaching," writes M. M. J. "A friend whom I work with handed me a copy of Weekly Unity at a pressing moment. Since that time burdens have been lifted from our shoulders, and my wife and I have taken a new grip on life and happiness. We bless this friend for opening the way for us."

» » **WEEKLY UNITY'S** cheering message is helping thousands of persons to lay aside their burdens and get a happier outlook on life. Its articles are simple and understandable, and its practical teaching is easily adapted to the needs of beginners in the study of Truth. A number of popular weekly features add to its value. A year's subscription will bring you fifty-two copies with a blessing in each. Price, - - - - **$1 A YEAR**

HAVE YOU A COPY OF OUR *Newest Book* →



This book is made up of excerpts gathered from Mrs. Fillmore's letters to Unity students, which touch on many subjects of vital interest and importance, such as going into the silence, attaining health and prosperity, developing the faculties, and the like. You can obtain a cloth-bound copy for $1; a copy in flexible binding for $2.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri

MEDITATION

by Ellen Colvan

"Finally, brethren, whatsoever things are true,"
Thy peace and plenty, health and life blessing me;
"Whatsoever things are honorable,"
Thy promise, courage, service, work sustaining me;
"Whatsoever things are just,"
Thy judgment, wisdom, principle, law guiding me;
"Whatsoever things are pure,"
Thy love, joy, faith, and light transforming me;
"Whatsoever things are lovely,"
A book, a song, a home, a friend inspiring me;
"Whatsoever things are of good report,"
Thy thoughts, Thy truth, Thy spoken word freeing me;
"If there be any virtue, and if there be any praise, think on these things."
Father, I thank Thee.

Unity